THE DOCTRINE of the Bible:

Or,

RVLES OF DISCIPLINE:

BRIEFLY GATHERED

through the whole course of *the Scripture, by way of Questions and Answers.*

The knowledge of holy things is vnderstanding; by it KINGS raigne, and Princes establish Iustice.

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To the Reader.

Iudgements are prepared for scorners, Prouerbs 19.29.

If any man long after life, and to see good dayes, let him refraine his tongue from euill, 1 Pet.3.10.

As you would that men should doe to you, so doe you to them, Luke 6.31.

Loue couereth the multitude of faults, 1 Pet.4.8.

He that loueth not, knoweth not God, for God is loue, 1 Iohn 4.8.

The Doctrine of the OLDE and NEW *Testament.*

Question.

Hat is Doctrine?

An. Precepts, for the finding and razing out of sinne.

Qu. *What is the effect of doctrine?*

An. Faith and vertuous liuing.

Qu. *How manifold is doctrine?*

An. Two-folde, either Diuine or morall.

Qu. *Diuine as how?*

An. In our duty towards God.

Qu. *Morall, as how?*

An. In our duty toward our selues and our brethren.

Qu. *How many sorts of men, may wee call brethren?*

An. Foure.

Qu. *Which be they?*

An. Such as are of one parentage, one countrey, one religion, or of one minde by friendſhip.

Qu. *How is morall doctrine divided?*

An. Into rules of dutie toward our ſuperiours, parents, kindred, off-ſpring, family, and inferiours.

Qu. *How may this duty be infringed?*

An. By corruption of the fleſh, and all other actuall ſinnes.

Qu. *How many waies did God teach?*

An. Foure manner of waies.

Qu. *Which be they?*

An. By his word, by his workes, by his punilhments, and by his bleſſings.

Qu. *Are theſe performed alway in his owne perſon?*

An. No, but more often by this choſen Miniſters.

Qu. *How are they intituled?*

An. By the names of Patriarkes, Captaines, Iudges, Kings, Prophets, Euangeliſts, and Apoſtles.

Qu. *Which call you Patriarkes?*

An The firſt Fathers of the Church, as *Adam, Enoch, Abraham, Iſaac, Iacob,* &c.

Qu. *Which call you Captaines?*

An.

An. Such as had the leading of the Iſraelites from Ægypt to the Land of Canaan, and gaue directions in time of battell, as *Moſes* and *Ioſhua*.

Qu. *Which call you Iudges?*

An. Such as executed Gods iudgements vpon the enemies of the Church, and did adminiſter iuſtice amongſt his people, as *Ehud, Shamgar, Sampſon, Gideon, Iphtaph, Samuel, &c.*

Qu. *Which call you Kings?*

An. The annointed of God, and ſoueraigne Rulers of the people, as *Saul, Dauid, &c.*

Qu. *Which call you Prophets?*

An. Such as by inſpiration of the holy Ghoſt did foretell the ruine of ſinne, and the reward of vertue, and were interpreters betweene God and man.

Qu. *Which call you Euangeliſts?*

An. The writers of the Goſpell of Ieſus Chriſt.

Qu. *Why are they called Euangeliſts?*

An. Becauſe their workes containe the glad tidings of ſaluation to all that beleeue.

Queſt. *Which call you Apoſtles?*

An. The choſen Diſciples of Chriſt, as *Simeon, Peter, Andrew, Iohn, &c.*

GENESIS.

Chap. 1. to 15.

Queſtion.

WHat doe we learne by the creation of the World?

Anſw. As touching the Creation three things.

Qu. *Which be they?*

An. His omnipotency, in creating all things of nothing: his bounty, in furniſhing the world with all neceſſary ornaments: and his loue, in giuing man dominion ouer all, chap. 1. 20.

Queſt. *What doe we learne as touching our ſelues?*

An. Three things.

Qu. *Which be they?*

An. The obſeruation of the Sabboth, chap. 22. Humility of minde in being made of the duſt of the earth, chap. 2. 7. And the reuerence which wee owe to marriage.

Qu. *Why ought wee to reuerence marriage?*

An. Becauſe it was inſtituted of God himſelfe, and in Paradiſe, chap 2. 23.

Qu.

Qu. *How ought a man to loue his wife?*

An. As himſelfe, being fleſh of his fleſh.

Qu. *Where was man placed after his creation?*

An. In Paradiſe.

Qu. *Did he continue there?*

An. No, he fell.

Qu. *How?*

An. By the malice of the Diuell.

Qu. *What was his ſinne?*

An. Diſobedience.

Qu. *How did God puniſh him?*

An. He curſed him and his poſterity, wherein he ſhewed his Iuſtice, ch. 3. 13.

Qu. *How did he comfort him?*

An. By promiſing forgiueneſſe by the ſeede of the Woman, *Chriſt Ieſus*, chap. 3 14.

Qu. *What did that ſhew?*

An. His mercy.

Qu. *How many waies did the curſe of God extend vpon* Adam?

An. Foure manner of waies.

Qu. *Which be they?*

An. Firſt, the earth was made barren for his ſake: Secondly, his poſterity as well as himſelfe, became bondmen to hell.

hell. Thirdly, all the dayes of his life he was to eate his bread in the ſweat of his browes. And fourthly, hee was thruſt out of Paradiſe.

Qu. *How was* Eue *puniſhed?*

An. Two manner of waies.

Qu. *Which be they?*

An. Firſt to bring forth her children in ſorrow: And ſecondly, to liue in ſubiection to her husband

Qu. *How was the Serpent puniſhed?*

An Three manner of waies.

Qu. *Which be they?*

An. Firſt, he was made the moſt curſed of all Creatures: ſecondly, he was to goe vpon his breaſt: and thirdly, to deuoure the duſt of the earth.

Qu. *What was the ſecond ſinne of the World?*

An. Murther.

Qu. *Who committed it?*

An. Caine.

Qu. *Vpon whom?*

An. Vpon his brother *Abel*, chap. 4 11. 12.

Qu. *What was their quarrell?*

An. About their Sacrifices.

Qu. *Why?*

An. Becauſe *Abels* was accepted, and *Cains* was not, chap. 4. 4. 5.

Qu.

Qu. *Why did not God accept* Caines *Sacrifice?*

An. Becauſe he did it more vpon cuſtome then conſcience.

Qu *Who taught them to ſacrifice?*

An Their father *Adam.*

Qu. *How could he doe that, and the Law not given?*

An. The Law of God is two-fold, naturall, imprinted in mens hearts, and traditionall, pronounced from God, and written in the Bible.

Qu. *Which of thoſe two had* Adam?

An. The firſt.

Qu. *What was the puniſhment of* Cain *for killing his brother* Abel?

An. He was curſed of God, and condemned for a runnagate.

Qu. *Whom did God raiſe after the death of* Abel, *to build his Church vpon?*

An. His brother *Seth*, chap. 4. verſe 25.

Qu. *Did the example of* Caines *puniſhment admoniſh the ſucceeding age to beware of ſinne?*

An. No, as the world grew in yeers, ſo it grew in iniquitie.

Qu. *In what manner?*

An. It was wholly corrupt and full of cruelty, chap. 6. 11.

Qu.

Qu. *By whom did God reprove them?*

An. By *Noah.*

Qu. *How?*

An. In making it knowne he would drowne the world, by his preparing of the Arke.

Qu. *Were the people reformed?*

An. No: they laughed at it and remained ſecure till the waters came vpon them.

Qu. *Were all deſtroyed?*

An. All but *Noah* and his family, and ſome other for the preſeruation of their kinde.

Qu. *What moued God that he would not ſpare ſo much as the bruit beaſts?*

An. His deteſtation of ſinne, chap. 6.7.

Qu. *Who was the firſt figure of Chriſt?*

An. Enoch.

Qu. *How was he a figure of Chriſt?*

An. In being taken body and ſoule vp into heauen, as Chriſt was, chap. 5. 24.

Qu. *Who was the firſt figure of the Church?*

An. Abel.

Qu. *Who was the ſecond?*

An. *Noah*, preſerued in the Arke.

Qu *What did his preſeruation teſtifie?*

An.

An. The loue of God towards his Church.

Qu. *What did the toſſing of the Arke by the waues ſignifie?*

An. The perſecution that the Church ſhould ſuffer.

Qu. *Wherein did the mercy of God appeare?*

An. In cauſing the waters to fall.

Qu. *Wherein did the zeale of* Noah *appeare?*

An. In giuing God thankes for his deliuerance, as ſoone as hee ſet foot vpon dry ground, chap. 8. 20.

Qu. *How did* Noah *afterward offend?*

An. By drunkenneſſe, chap. 9. 21.

Qu *Who couered their Fathers ſhame?*

An Shem and Iaphet?

Queſt. *What receiued they for it?*

An. Their fathers bleſſing, ch. 9. 26.

Qu. *Who made a mocke of his Fathers infirmity, and did not ſeeke to couer it?*

An. Cham.

Queſt. *What was his reward?*

An. His Fathers curſe, chap. 9. 25.

Queſt. *How did God plague ambition?*

An. By confuſion.

Qu. *Where?*

An. At the building of the Tower of Babell, where all people purchaſed the diſ-

diſpleaſure of almighty God.

Qu. *By whom did they recouer their diſpleaſure?*

An. By the faith of *Abraham*, chap. 22. 3.

Qu. *How?*

Anſwer. In his ſeede all nations were bleſſed.

Queſt. *Who was* Abrahams *brother?*

An. Lot.

Qu. *Did they agree together like brothers?*

An. Yes, till they grew rich.

Queſt. *What was the cauſe they fell out?*

Anſw. Their heardſ-men.

Qu. *After the quarrell was knowne, did their maſters (as men of our age) ſeeke to be reuenged one of another?*

An. No, they gaue gentle words, and ſought meanes how to preuent the like inconuenience.

Qu. *How was that?*

Anſw. They departed, and dwelt aſunder, chap. 13.

Qu. *But with that ſeparation did their loue decay?*

An. It was ſtill conſtant, and brotherlike.

Qu. *How doth that appeare?*

An. In that (afterward) when *Lot*

was taken prisoner in the company of the Kings of Sodome and Gomorrah, *Abraham* with a band of men rescued him and set him free, chap. 14. 15.

Qu *Did* Lot *then dwell in Sodome?*

An. He did.

Qu *Why? that was a dangerous place, though pleasant.*

An. True: so are all places where wickednesse abounds.

Qu. *Yet* Lot *was a righteous man?*

An. He was, but he suffered as the wicked did, for being in company with them.

Qu. *How was that?*

An. He was taken prisoner (as I said before) with the irreligious Kings, going in aide with them against their enemies.

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chapter 15. to 20.

Question.

WHo *was* Abrahams *wife?*

An. Sarah.

Qu *How did she offend when she perceived her selfe barren, chap. 16. 3.*

An. By using unlawfull meanes to raise seede to her husband.

Qu. *How was that?*

An.

An. By ſending *Hagar* her maide to his bed.

Qu. *How did God plague her for it?*

An. Her maide deſpiſed her, and triumphed ouer her in her owne houſe, chap. 16. 5.

Qu. *What other ſinne followed in the necke of her firſt?*

An. Wrath.

Qu. *How?*

An. She obtained licenſe of her huſband to be reuenged vpon *Hagar*.

Qu. *In what manner was ſhe reuenged?*

An. She thruſt *Hagar* and her childe out of doores.

Qu. *Whether went* Hagar?

An. Into the wilderneſſe.

Qu. *Had ſhe no friend to goe vnto?*

An. None at all; ſhe was a poore ſeruant, and a ſtranger.

Qu. *To whom did ſhe appeale?*

An. To God.

Qu. *Did he relieue her?*

An. Yes.

Qu. *What learne we by that?*

An. That God reiecteth no eſtate of perſons in their miſery, if they call vpon him, chap. 16. 20.

Qu. *Was* Sarah *barren ſtill?*

An. No, God gaue her a Sonne in her

her olde yeeres.

Qu. *What was his name?*

An. Iſaacke, and this was he in whom the Couenant was made.

Qu. *What was the ſigne of the couenant?*

An. Circumciſion, or the cutting off of the fore-skinne.

Qu. *What is ſignified by that?*

An. The caſting away of the lewd affections of our hearts, if we meane to be made partakers of Gods mercy, cha. 17. 10.

Qu. *Were none partakers of the Couenant but ſuch as might be circumciſed?*

An. Yes, women; becauſe vnder the name of man both ſexes are comprehended.

Qu. *What was* Hagars *ſonnes name?*

An. Iſhmael.

Queſt. *Did not the Couenant belong to him aſwell as to* Iſaack? *he was the ſeede of* Abraham.

An. No.

Qu. *Was there two Couenants then, that God bleſt him ſo?*

An. Yes, there were two Couenants made.

Qu. *Which be they?*

An. The one eternal, made to the children of the ſpirit, the other temporall, made

made to the Children of the fleſh.

Qu. *What was the eternall covenant?*

An. That from *Iſaacke* ſhould come the Meſſiah.

Queſt. *What was the temporall Covenant?*

An. That from *Iſhmael* ſhould ſpring a mighty nation, euen twelue Princes, chap. 17. 20.

Qu. *Where was* Abraham *now ſeated?*

Anſ. In Canaan.

Queſt. *What temporall bleſſings did God beſtow on him?*

An He was exceeding rich.

Queſt. *How did he imploy his riches?*

An. In hoſpitality and other good deedes

Qu. *Wherein appeared his Hoſpitality?*

An. In vſing ſtrangers and trauellers kindly.

Queſt. *What ſtrangers?*

An. The three Angels in the ſhape of men.

Qu. *How did he entertaine them?*

An. Firſt, he ranne out to entertaine them: then hee entreated them to reſt in his Tent: and laſt of all, he feaſted them.

Qu. *Doe rich men in theſe dayes follow the example of* Abraham *in vſing friendly*

hoſpi-

hoſpitality towards trauelers & poore men?

An. No: the moſt part of them in ſtead of running out to meet the poore (when they ſee them comming) rather turne their backes vpon them, and run from them: and for intreating them to ſtay, with churliſh and crabbed words rate them from their doores, and in ſtead of feaſting and refreſhing them, let them depart weary and with empty ſtomaekes.

Queſt. *How did the Angell requite* Abraham?

An. Tolde him ioyfull newes concerning the birth of his Sonne *Iſaacke*, and what the purpoſe of God was toward Sodome and Gomorrah.

Qu. What was the purpoſe of God toward Sodome?

An. Vtterly to deſtroy it for ſinne.

Qu. *Did* Abraham *pray for it?*

An, Yes, in ſuch zealous manner, as had there bin found ten godly perſons in it, the City had bin ſaued, cha. 18. 32.

Qu *Why did* Abraham *pray for it?*

An. Firſt, in regard of his brother Lot that dwelt there, and then in regard of humanity, for that it grieued him ſo many people ſhould be deſtroyed.

Queſt. *What did theſe Angels?*

An

An. That *Abraham* (as all Gods people ought to be) was of a pittifull mind, euen towards Infidels.

Qu. *What ſolicited Gods vengeance againſt the prayer of* Abraham?

An. The continuall cry of ſin, aſcending out of Sodome and Gomorrah into the eares of God: whereby we learne that ſinne is a continuall cryer againſt vs, ſo long as we let it dwell amongſt vs, chap. 19. 13.

Qu. *Was all the City then deſtroyed?*

An. All but *Lot*, his wife, and two daughters.

Qu. *What was the Commandement that God gaue him at their departure from the City?*

An. Not to looke backe.

Qu. *Was the Commandement kept?*

An. No, *Lots* wife brake it.

Qu. *What was her puniſhment?*

An. Shee was turned into a pillar of ſalt, chap. 19. 26.

Qu. *What moued her to looke backe?*

An. Her fond deſire, to thinke ſhee ſhould forgoe her wealth, and ſo pleaſant a place.

Qu. *What doe we learne by that?*

An. That no care of earthly things (be they neuer ſo glorious) muſt hinder

vs

vs from obeying Gods Commandements.

Qu. *How was the Citie deſtroyed?*

An. With fire and brimſtone from heauen, chap. 19. 24.

Qu. *Where did* Lot *remaine afterward?*

An. In the mountaines.

Qu. *What ſinne did he fall into whilſt he was there?*

An. Drunkenneſſe.

Qu. *What next?*

An. Into inceſt.

Qu. *What doth that proue?*

An. That one ſinne begets another.

Qu. *How was* Lot *inceſtuous?*

An. By his owne daughters.

Qu. *Who tempted him thereunto?*

An. They, when they had made him drunke.

Qu. *What was Gods puniſhment for that ſinne?*

An. The nation that came by that conception was a curſed generation.

Qu. *What generation was it?*

An. The Moabites and the Ammonites, chap. 19. 37.

Chapter 20. to 34.

Queſtion.

WHo had like to haue wronged Abraham *by taking his wife?*

An. King *Abimelech?*

Qu. *How was he preuented?*

An. God threatned him with death, chap. 20. 3.

Qu. *Did he vpon that deliuer her back to her husband?*

An. He did.

Qu. *What learne we by that?*

An. Two things.

Qu. *Which be they?*

An. Firſt, that God will puniſh adultery; & next, the very heathen abhor the breach of wedlocke, chap, 20. 5.

Qu *How did God trie* Abrahams *faith?*

An. By bidding him ſacrifice his onely Sonne *Iſaack*, chap. 22. 2.

Qu. *would he haue done it?*

An. Yes: but that an Angell ſtayed his hand.

Qu. *How was his Faith rewarded?*

An God renued his Couenant once again, and tolde him for that deed hee would multiply his ſeede on earth like the ſand on the ſea-ſhore,

Qu.

Qu. *What vertue did God further prowe in* Abraham.

An. His patience.

Qu. *How?*

An. In taking his Wife *Sarah* from him.

Qu. *Yet he did mourne for her death?*

An. That was the weakeneſſe of the fleſh, but his ſoule was glad in that he knew ſhe liued eternally, chapter 23. 2.

Qu. *What other vertue had* Abraham?

An. Vprightneſſe of minde.

Qu. *Wherein did that appeare?*

An. When *Ephron* the Hittite offred him a piece of ground to bury his dead, he would not take it before he had paid the price of it, chap. 23. 13.

Qu. *Is that modeſty obſerued now adayes?*

An. No: many will be ſo farre from giuing their neighbours the worth of their goods, as they will ſeeke by deceit, couſonage and violence to pull them from them wrongfully, and for nothing.

Qu. *What was* Abrahams *care for* Iſaack *when he came to age?*

An. To prouide him a vertuous wife, chap. 24. 4.

Qu. *Was he ruled by his Fathers appointment?*

An. He was.

Qu. *What did he ſhew in that?*

An. A godly preſident of obedience to all Sonnes to follow the Counſell of their Parents, in chooſing them wiues, and not their owne inordinate deſire.

Qu. *Whom did* Abraham *ſend about this buſineſſe?*

An. His chiefe ſeruant, chap. 24. 2.

Qu. *How did he proceed in it?*

An. With Prayer that hee might ſpeed well, and thankſgiuing afterward for his ſucceſſe.

Qu. *What other good property was in that ſeruant?*

An. Hee would not eate when hee came to his iourneyes end before he had done his maſters meſſage.

Qu. *What may ſeruants learn by that?*

An. To regard more their Maſters buſineſſe, then their owne pleaſure, cha. 2. 33.

Qu. *Whoſe daughter did hee chooſe for his maſters ſonne?*

An. *Rebecca*, the daughter of *Bethuel*.

Qu. *When her parents heard the requeſt*

of

of Abraham *did they preſently give their daughter to* Iſaack?

An. No, they asked counſell of God firſt, and then the maids conſent.

Qu. *What is to be learned by that?*

An. As children ought not to match without the Parents conſent, ſo Parents ought not to match their children without their conſent, Chapter 24. 18.

Queſt. *After* Iſaacke *and* Rebecca *were married, what iſſue did* GOD *give them?*

An. Two ſonnes, *Eſau* and *Iacob.*

Qu. *What was* Eſaus *vndoing?*

An. The luſt of the fleſh.

Qu. *Wherein?*

Anſw. He ſolde his birth-right for pottage.

Qu. *What ouer-ſight was that?*

An. An ouer-ſight that many worldly men runne into.

Qu. *What is that?*

Anſwer. Preferring of traſh before the rich graces of God, chap. 15. 33.

Qu. *What did that negligence loſe him elſe?*

An. His Fathers bleſſing.

Qu. *What was the reaſon?*

Anſw. Becauſe not regarding his

earthly patrimony, God likewiſe ſuffered him to loſe the benefit of his heauenly inheritance, which was ſpirituall benediction.

Qu. *Did* Eſau *at the laſt ſee his owne errour?*

An. No, but ran rather into errour.

Qu. *How?*

An. By hating his brother *Iacob*, cha. 27.41.

Qu. *What was the vertue of* Iacob?

An. Patience, in giuing place to his brothers rage, and going to ſeeke his fortune in another Countrey.

Qu. *Whether went he?*

An. To *Haran*, to his Vncle *Laban*.

Qu. What were his vertues there?

An. Diligence in doing his Vncle ſeruice, and fidelity in not deceiuing him.

Queſt. *How did God deale with* Laban?

An. He proſpered him for *Iacobs* ſake.

Qu. *What were* Labans *vices?*

An. Ingratitude and oppreſſion.

Qu. How was he vngratefull?

An. In vpbraiding *Iacob* for his good ſeruice.

Qu. *How did he oppreſſe him?*

Anſw. In trebling his ſeruitude by frau-

fraudulent and crafty meanes.

Qu. *Did God deliuer* Iacob *at laſt?*

An. Yes, as hee will all others that truſt in him, though a while he ſeeme to be farre from them.

Qu. *What was the reward of* Iacobs *patience and true ſeruice in the end?*

An. Whereas when hee came from his Fathers houſe, and had but one coate on his backe, and a ſtaffe in his hand, at his returne hee was the Husband of two Wiues, the Maſter of many Seruants, and the owner of much treaſures, and diuers heards of cattell, chapter 30. 43.

Qu. *Did not* Iacob *feare to returne into his owne Countrey, knowing that his brother* Eſau *was his enemy?*

An. No.

Qu. *Why?*

An. Becauſe he knew God that had commanded him to goe, would defend him.

Qu. *How did his brother* Eſau *receiue him?*

An Louingly, and like a brother.

Queſt. *What was the vertue of* Eſau *in that?*

An. He thought it a baſe and vnnaturall thing to keepe enmie alwayes

in his ſtomacke toward any one, much leſſe toward his owne brother, chapter 33.4.

Chapter 34. to 50.

Queſtion.

HOw many ſonnes had Iacob?

An. Twelue.

Qu. *Which of theſe twelue was a figure of Chriſt?*

An. Ioſeph.

Queſt. *Wherein?*

An. In being ſold by his owne brethren.

Qu. *What learne we by that?*

An. That in all ages after God had promiſed the *Meſſias* to *Adam*, he neuer ceaſed by word or deede to ſignifie his comming.

Qu. *Why did* Iacobs *ſonnes ſell their brother* Ioſeph?

An. For malice, in that *Ioſeph* propheſied by dreames, his brothers ſhould be his ſeruants and bow to him.

Qu. *What other ſinnes did they runne into beſide?*

Anſ. Murther and diſſimulation.

Queſt. *How?*

An.

An. They intended to haue ſlaine their brother, but that *Iuda* diſſwaded them, chap. 37. 26.

Qu. *How did they diſſemble?*

An. In telling their father that their brother was ſlaine by wilde beaſts, cha. 37. 32.

Qu. *What was the fruit of theſe ſinnes?*

An. They procured diſquiet of conſcience in themſelues, and teares to their olde Father, whom they ought rather to haue comforted, chap 37. 34.

Qu. *Did this policy of theirs ere the more preuent the ſubiection which they feared?*

An. No, God proſpered *Ioſeph*, and gaue him fauour in the Court of Egypt.

Qu. *With whom?*

An. With *Potiphar*, *Pharaohs* chiefe Steward.

Qu. *How did* Ioſeph *ſhew himſelfe there to be the ſeruant of God?*

An. In reſiſting the luſt of *Potiphars* wife.

Qu. *What is the nature of luſt being reſiſted?*

An. It growes impudent and outragious, chap. 39. 14.

Qu. *Shew an Inſtance?*

An. *Potiphars* Wife when ſhe ſaw

Ioſeph would not yeeld to her, accuſed him that he would haue rauiſhed her.

Qu. *Did God ſuffer her accuſation to take effect?*

An. Yes, *Ioſeph* was impriſoned.

Qu. *He being guiltles, why would God ſuffer that plague to be laid vpon him?*

An. For two cauſes.

Qu. *Which be they?*

An. Firſt, that by his ſtrange deliuerance he might haue greater cauſe to glorifie his name: and ſecondly, to make his lewd diſgrace a cauſe of higher promotion.

Qu. *How was* Ioſeph *deliuered?*

An. By interpreting the Kings Dreame.

Qu. *How was he aduanced?*

An. He was made ruler ouer all Egypt.

Qu *What was the plague God laid vpon his brethren for ſelling him?*

An. They were oppreſſed with a mighty famine. chap. 41. 54.

Qu. *Whether came they for ſuccour?*

An. To their brother vnknowne.

Qu. *What reuerence did they ſhew vnto him?*

An. They kneeled vnto him, and called him Lord, chap. 44. 16.

Qu.

Qu. *What vertues doe we learne by the example of* Ioſeph *in this his high authoritie?*

An. Three.

Qu. *Which be they?*

An. Charity, clemency, and humilitie.

Qu. *How was he charitable?*

An. He relieued his father and brothers with corne freely, and without recompence, chap. 42. 25.

Queſt. *How was he gentle?*

An. In pardoning the wrongs that his brothers had done him, chap. 45. 5.

Qu. *Wherein was he humble?*

An. In not deſpiſing his Father and brothers (poore Shepheards of Canaan) though himſelfe were the ſecond perſon in Ægypt: and in ſending for his Father to be partaker of his happineſſe.

Qu. *Did* Iacob *come thither?*

Anſwer. Yes, and there dyed.

Qu. *What doe we learne by his death?*

An. To deſire of God to die as hee did.

Qu. *How was that?*

An. Praying, bleſſing, and rehearſing the gracious benefits of God, chap. 48. 34. 39.

Qu. *What zeale had* Pharaoh (*being*

an Infidell) towards his Idolatrous Priests, more then many Christians now a-dayes haue toward the true Ministers of the eternall God?

Answ. Hee did not diminish their Church-liuing, chap. 47. 22.

The end of Genesis.

EXODVS.

Chapter 1. *to* 14.

Question.

WHy did God bring the house of Israel into Egypt?

An. For two causes.

Quest. *Which be they?*

An. First, to shew the truth of his word, for he had said to *Abraham*, they should be strangers from the Land of Canaan the space of foure hundred yeeres, and suffer much oppression, Gen. 14. 15. Secondly, to haue fit occasion to shew his loue towards them, and the better to traine them vp in the knowledge and feare of him.

Qu.

Qu. *How came it to paſſe they were oppreſt here in Egypt, conſidering the good entertainement which they had at the firſt?*

An. The continuance of time had worne out the fame and remembrance of *Ioſeph*, by reaſon that many Kings had raigned ſince the firſt *Pharaoh*, and now the children of Iſrael were mightily encraſed.

Qu. *How were they increaſed?*

An. From ſeauentie perſons (for that was the whole number of them at their firſt comming) to many hundred thouſands.

Qu. *Did that make the King repine againſt them?*

An. Yes.

Qu. *Why?*

An. For two cauſes.

Qu. *Which be they?*

An. Firſt, in regard of their religion and next, fearing leaſt their multitudes would endanger his gouernment, chap. 1. 10.

Qu. *How did he ſeeke to ſuppreſſe them?*

An. Foure manner of wayes.

Qu. *Which be they?*

An Firſt, in making ſlaues of them:

them: and next, in going about to murder their men children.

Qu. *Wherein consisted their seruitude?*

An. In making of bricke, carrying of burdens, and all other slauery, chap. 1. 14.

Qu. *How did* Pharaoh *goe about to murder their men children?*

An. Two manner of waies.

Qu. *Which be they?*

An. First, secretly, in commanding the Midwiues (at their houre of birth) to destroy them; but they not obeying his command, he fell secondly into a more open and violent practise.

Qu. *How was that?*

An. He commanded his owne people, that whensoeuer they heard of the birth of an Hebrew man-childe, they should take it from the Mother and cast it into the riuer, chap 1. 22.

Qu. *How durst the Midwiues disobey the Kings Edict?*

An. Because (as all Gods Seruants ought to doe) they feared him more then any earthly person.

Qu. *Were the number of the people (by these cruell proceedings) lessened and diminished?*

An. No, the more they vext them, the

the more they multiplyed, chapter 1. verſe 12.

Qu. *What doe we learne by that?*

An. That no tyranny can extinguiſh the Church of God.

Qu. *How did God divert the malice of* Pharaoh?

An. In cauſing him to cheriſh and bring vp euen in his owne Court that Hebrew childe which afterward proued to be his deſtruction, and the deliuerance of the children of Iſraell.

Qu. *Who was that?*

An. Moſes.

Qu. *How was he preſerued?*

An. When his Mother had hid him three moneths from the tyranny of the King, and could hide him no longer, ſhe put him into a basket made of reeds and ſet it by the riuers ſide.

Qu. *What became of him there?*

An. King *Pharaohs* daughter walking that way, found him, & put him to be nurſed of his owne mother, cha. 23.

Qu. *What appeareth in this?*

An. The prouidence of God.

Qu. *Wherein?*

An. In that no humane policie can hinder that which he hath once determined.

Qu.

Qu. *What was the first crosse that God laid vpon* Moses *when he came to age?*

An. The killing of an Egyptian, for which he was forced to flye.

Qu. *Whither?*

An. Into the land of Midian.

Qu. *Who succoured him there?*

An. Iethro, and gaue him his daughter in mariage.

Qu. *What trade of life did* Moses *vse?*

An. Keeping of sheepe.

Qu *How did God appeare to* Moses?

An. In a fiery bush, chap. 3. 2.

Qu. *Did the bush burne?*

An. Yes, but did not consume.

Qu. *In that sence what doth he represent vnto vs?*

An. The Church of God, which should suffer persecution, but neuer subuersion.

Qu. *Wherefore did God appeare vnto* Moses?

An. To send him forth for the deliuerance of his people.

Qu. *What moued him thereunto?*

An. Two things.

Qu *Which be they?*

An. The remembrance of his couenant made of *Abraham*, and the sighes and cryes of the poore Israelites, that daily

daily piereed the gates of heauen, chap. 2. 23.

Qu. *What comfort doe we receiue from hence?*

An. An assurance that God will heare our prayers in time of our affliction, if we call to him.

Qu. *Did* Moses *obey the Commandement of* GOD, *about his returne into* Egypt?

An. At the first he was doubtfull.

Qu. *Whereof?*

An. Of his owne sufficiency, and incredulity of the people.

Qu. *How did God strengthen him?*

An. By ioyning *Aaron* to assist him, and giuing them power to confirme their message by working of Miracles.

Quest. *How did the people receiue their message?*

An With attentiue eares.

Qu. *What vertues doe wee learne of the people after they had heard the words of* Moses?

An. Two.

Qu *Which be they?*

An. Faith, in that they beleeued him what he said; and thanksgiuing, in praising God, since it pleased him to looke vpon their tribulation, chap. 4. 31.

Qu.

Qu. *What vices are we admoniſhed to beware of by the example of* Pharaoh?

An. Obſtinacy of heart, in contemning the preaching of *Moſes.*

Queſt. *In how many reſpects was* Pharaoh *obſtinate?*

Anſw. In foure reſpects.

Queſt. *Which be they?*

An. Firſt, in not granting *Moſes* requeſt: Secondly, in comparing the power of his Southſayers and Coniurers, with the power of God, chap. 7. 11. Thirdly, by imputing the deſire which Gods people had to ſerue him (as the wicked alwayes will) to be nothing elſe but a diſpoſition in them to be idle, cha. 5. 8. Fourthly, not onely in retaining them ſtill in his Countrey, but doubling their ſeruitude, chap. 5. 6.

Qu. How was his obſtinacy plagued?

An. With tenne ſeuerall kindes of plagues.

Qu. *Which be they?*

An. Firſt, the turning of water into bloud: ſecondly, multitude of frogges: thirdly, turning of duſt into lice: fourthly, ſwarmes of flies: fiftly, death of cattel: ſixtly, ſcabs & bliſters: ſeauenthly, thunder, lightning and haile: eightly, graſhoppers and caterpillars: ninthly, darkneſſe: tenthly,

tenthly, the death of the first borne.

Qu. *For all those plagues did* Pharaoh *neuer repent?*

An. Yes, fainedly.

Qu. *How was that?*

An. So soone as Gods hand was remoued by the prayer of *Moses*, he presently returned to his former obstinacy.

Qu. *In the prosecution of these plagues, what doe we learne touching the person of God?*

An. Two things.

Qu. *Which be they?*

An. His iustice vpon his enemies, and his mercy & louing fauour toward his people.

Qu. *Wherein appeared his mercy toward his people?*

An. In sauing them, their cattell, and that part of Egypt where they inhabited free from the touch of any of those former plagues, chap. 8. 12.

Qu. *Why did not* Moses *submit vnto* Pharaoh, *when he was content to let the people goe, but stayed their cattell.*

An. Because (like a faithfull Minister of the Lord) he would remit, no part or parcell of his charge.

Qu. *Was it part of his charge to take the cattell with him?*

An.

An. Yes.

Qu. *Wherein?*

An. In that they could not ſacrifice without them, chap 10. 26.

Qu. *In the night before their departure, what did the Lord inſtitute?*

An. The ſacrament of the Paſſeouer.

Qu. *What was that?*

An. A Lambe without blemiſh.

Qu. *The Lambe was a ſigne, but what was the thing ſignified?*

An. The Angell of the Lord, that paſſed ouer the houſe of the Iſraelites, and ſtroke the firſt borne of the Egyptians with ſodaine death, chap. 12. 11.

Qu. *What doth this figure vnto vs?*

An. The ſacrifice of the true Paſcall Lambe Chriſt Ieſus, by whom all the faithfull are deliuered from the bondage of hell, as the Iſraelites were (vpon the inſtitution of the Paſſeouer) from the bondage of Egypt.

Qu. *How many things doe we learne as touching the perſon of God, in the inſtance of the children of Iſraels departure?*

An. Three.

Qu. *Which be they?*

An. Firſt, his mercifulnes in ſparing the Iſraelites, and ſmiting the Egyptians. Secondly, his Iuſtice, in forcing the

the Egyptians to giue the Iſraelites treaſure and apparell, as a ſatisfaction for their former ſeruitude, which hitherto they had exacted of them for little or nothing. Thirdly, the continuance of his fauour towards them, that doth not onely deliuer his people out of danger and leaue them, but protects them ſtill.

Qu. *How doth that apeare?*

An. In guiding them by night with a pillar of fire, and couering them by day with a cloud, chap. 13. 21.

Qu. *How many things doe we learne as touching the perſon of the Iſraelites?*

An. Two things.

Qu. *Which be they?*

An. The charge which God gaue vnto them, and their watchfulneſſe.

Qu. *What was their charge?*

An. To teach the benefits of God to their poſterity.

Queſt. *Wherein conſiſted their watchfulneſſe?*

An. In that they attended all night for the houre of their departure, chapter 12. 30.

Queſt. *What doe they giue vs to vnderſtand by that?*

An. This, that as they minutely waited vpon the Lord for their deliuerance

out

out of bondage to goe to the earthly Canaan, ſo ought we continually to attend and make our ſelues ready for our paſſe out of this miſerable world, to the heauenly Canaan of perpetuall ioy and happineſſe.

Chap. 14. *to* 40.

Queſtion.

A*Fter Iſraels departure, what vſe doe we note ſeruiood in* Pharaoh ?

An. Inueterate malice, which ſeldome dies, but with the ruine of him in whom it abides.

Qu. *How did it breake forth ?*

An. By preparing a mighty hoaſt to follow the Iſraelites, chap. 14. 6. 7. 8.

Qu. *For what intent ?*

An. To be auenged vpon them, and quite deſtroy them.

Qu. *How did he proſper ?*

An. As all malicious perſons commonly doe.

Qu. *How is that ?*

An. He and his malice periſhed in the place where hee thought to haue beene their ouerthrow.

Qu. *Where was that ?*

An.

An. In the red Sea.

Qu. *What was the ſinne of the people in this place?*

An. Weakeneſſe of Faith.

Qu. *How was that?*

An. Notwithſtanding their ſtrange deliuerance of late, yet when they ſaw the red ſea before them, and the Ægyptians vpon their backes, they began to diſtruſt the power of God, and to raile vpon *Moſes*.

Qu. *How were they deliuered?*

An. *Moſes* diuided the waters, and they paſſed through, chap. 14. 21.

Qu. *How was God honored by* Pharaoh?

An. As hee will be by his enemies in their deſtruction.

Qu. *How many times did the Iſraelites murmure againſt God before hee puniſhed them?*

An. Foure times.

Queſt. *Which be they?*

An. Firſt, at the red Sea, chap. 14. 21. ſecondly, at the waters of Marah, chap. 15. 24. thirdly, when they wanted fleſh, chap. 16. 13. 14. fourthly, when they wanted water, chap. 17. 6.

Queſt. *What doe we learne thereby?*

An. The long ſufferance of God toward ſinners.

Qu.

Qu. *How did God deliuer them at all theſe times?*

An. With great admiration.

Qu. *How was that?*

An. At the firſt time he diuided the red Sea: at the ſecond, he made the bitter water ſweete: at the third, hee gaue them Quailes and Manna from Heauen: at the fourth, he made a fountaine of water for to guſh from out the hard rocke.

Qu. *How did they offend the fift time?*

An. More grieuouſly then before.

Queſt. *How was that?*

An. They made a golden Calfe, and worſhipped it for God.

Queſt. *What moued them to make the likeneſſe of a Calfe, rather then any other creature?*

An. The corruption which they had learned among the Egyptians, who did worſhip Oxen and Kine.

Queſt. *Did God puniſh them?*

An. Yes, (and time I thinke) when they did vtterly forſake him.

Qu. *What was their puniſhment?*

An. Three thouſand of them were ſlaine with the ſwords of their owne brethren, chap. 32. 28.

Queſt. *Would not God vtterly haue*

deſtroyed

destroyed them?

An. Yes, but for the praier of Moſes.

Qu. *What was his praier?*

An. He deſired his name might be rather blotted out of the booke of life, then God ſhould quite roote out that Nation, chap. 32. 32.

Qu. *What doe we learne by that?*

An. The loue and care which all good Magiſtrates ought to haue ouer their people.

Qu. *Where was* Moſes *when this offence was committed?*

An. Vpon Mount Sinay.

Qu. *Was not his abſence, in ſome ſort cauſe of their Idolatrie?*

An. Yes.

Qu. *What gather you by that?*

An. That the want of good guides make men to runne into errour.

Qu. *What did* Moſes *vpon Mount Sinay?*

An. He went to receiue the Law.

Qu. *How was the Law giuen?*

An In thunder and lightning, chap. 19. 16.

Qu. *Why was it giuen with ſuch terror?*

An. That the people might the more reuerence him that gaue it.

Qu. *What is required of the people before*

before they come to receiue the Law?

An. Two things, chap. 9. 10. 11.

Qu. *Which be they?*

An. To ſanctifie themſelues for foure dayes ſpace, and not to touch the skirts of the mountaine.

Qu. *What doe we learne by theſe two things?*

An. Not to come to heare the word of God with corrupt hearts, nor to pry further into his ſecrets then we are limited.

Qu. *What is generally commanded by the Law?*

An. That we ſhould loue GOD with all our ſoules, and our neighbour as our ſelues.

Qu. *What is particularly forbidden in the Law?*

An. Murder, curſing, eſpecially our parents, chap. 21. 17. Cruelty towards ſeruants, ch. 21. 17. Not to do hurt but to make ſatisfaction, cha. 22. 16. Fornication, chap. 22. 16. Witchcraft, buggary or carnall copulation with beaſts, chap. 22. 19. Idolatry, chap. 22. 20. Oppreſſion againſt widdow or ſtranger, ver. 21. 22. All kinde of vſury, ch. 22. 25. All railing and euill ſpeaking, eſpecially againſt Magiſtrates, becauſe they ſpeake

againſt them, is to ſpeake againſt God, chap. 22 28. All falſehood, chap. 23. 2. All vnlawfull detayning of our neighbours goods, chap. 23. 3. All taking of bribes, chap. 23. 8. All periury, & whatſoeuer elſe may infect the ſoule or offend God.

Queſt. *What is the reward of theſe ſinnes?*

An. Death.

Qu. *Such as were pardonable, how were they pardoned?*

An. By offering ſacrifice.

Qu. *What doctrine doe we learne by the ſacrifices of the Iewes?*

An. Foure points of doctrine.

Qu. *Which be they?*

An. Firſt, their thankefulneſſe, to ſhew all they had came from God: ſecondly, their obedience, to ſhew they were willing to obey God: thirdly, their humilitie, to ſignifie that what was done to the thing offered, the offerer had deſerued: fourthly, their hope to ſhew their Sacrifices did figure the death of Chriſt, whereby their paſſage into Paradiſe, from whence, they were expulſt, might be opened to them againe.

Qu. *Are ſuch ſacrifices to be vſed of Chriſtians?*

An. No.

Qu. *Why?*

An. Becauſe they are aboliſhed by the death of Chriſt, an all-ſufficient ſacrifice.

Qu. *What elſe doe we learne in this Booke of Exodus?*

An. Two things.

Qu. *Which be they?*

An. The election of Magiſtrates, and the order God ſet in his Church.

Qu. *What kinde of men ought Magiſtrates to be?*

An. They ought to be adorned with foure ſpeciall graces.

Qu. *Which be they?*

An. Courage, feare of God, Iuſtice, and a minde free from couetouſneſſe, chap. 18. 21.

Qu. *How muſt they adminiſter Iuſtice?*

An. To all perſons and at all times.

Qu. *Whom did God chooſe for his ſeruice in the Temple?*

An. The Leuites.

Qu. *What kinde of men muſt thoſe be?*

An. Such as haue imprinted vpon their breaſts knowledge and holineſſe,

chap.

chapter 28. verſe 30.

Qu. *Whoſe gift is the knowledge of handicrafts?*

An. The gift of God.

Queſt. *Why?*

An. Becauſe he firſt taught them.

Queſt. *To whom?*

An. To *Bezaleel* and *Aholiab.*

Qu. *To what end did he teach them?*

An. For the furniſhing of the temple.

Queſt. *Who prouided them ſtuffe for to worke vpon?*

An. The people.

Qu. *In what manner?*

An. In ſuch abundance, as *Moſes* commanded them to leaue off.

Qu. *What doe we learne by that?*

An. A willingneſſe to ſerue God with our temporall goods, chap. 36. 6.

Queſt. *With whom did Iſrael fight their firſt battell after they came into the Wildernesse?*

An. With the Amalekites.

Qu. *How long did they preuaile?*

An. So long as *Moſes* helde vp his hands and prayed, but when he let them fall, the Amalekites preuailed, chapter 17. 11.

Qu. What doth that teach vs?

Anſw. Two things.

Qu. *Which be they?*

An. The effect of Prayer, and that wee ought not to faint in Prayer, leaſt with the falling of our hands, we faile in our requeſt.

The end of Exodus.

LEVITICVS.

Chapter I. *to the laſt.*

Queſtion.

VVHat *is ſet downe in this Booke?*

An. The duty of the Leuites: and therefore it is called *Leuiticus.*

Qu. *What was their chiefeſt duty?*

An. To ſacrifice.

Qu. *How many circumſtances were they to obſerue?*

Anſwer. Foure.

Qu. *Which be they?*

An. The manner how, the matter what, the perſon whom, and the place where.

Qu. *What did the Iſraelites ſacrifice?*

An. Either things hauing life, as Bullockes, Lambes, Sheepe, &c. or things with-

without life, as oyle, fine flower, wafers, &c.

Queſt. *For whom did they ſacrifice?*

An. For themſelues and others.

Qu. Where?

An. In the Temple.

Qu. *In what manner?*

An. As God hath ſet downe from the 1. of Leuiticus to the 19.

Qu. *What is the Chriſtians ſacrifice?*

An. Prayer and Thankeſgiuing.

Qu. *In how many points doth the Iſraelites and the Chriſtians ſacrifice agree?*

An. In ſixe.

Qu. *What is the firſt?*

An. As theirs was ſeaſoned with ſalt, ſo ours muſt be ſeaſoned with the truth of a good conſcience.

Qu. *What is the ſecond?*

An. As theirs was brought to the Prieſt, ſo ours muſt bee preſented to God.

Qu. *What is the third?*

An. As theirs was ſlaine, ſo when we ſacrifice, we muſt kill our lewd affections.

Qu. *What is the fourth?*

An. As theirs was waſht with water, ſo ours muſt be waſht with the teares of repentance.

Queſt. *What is the fift?*

An. As theirs was without blemiſh, ſo ours muſt be without hypocriſie.

Qu. *What is the ſixt?*

An. As theirs was inkindled with fire, ſo ours muſt be with zeale.

Queſt. *Whence had they all theſe inſtructions?*

Anſwer. From the mouth of God.

Qu. *What was Gods meaning therein?*

An. To ſhew that hee would be ſerued as he himſelfe appointed, and not after the inuention of men.

Qu. *Did none breake that ordinance?*

Anſw. Yes.

Qu. *Who were they?*

An. *Nadab* and *Abihu*, chap. 10. 1.

Queſt *How did they breake it?*

An. By offering with ſtrange fire.

Qu. *How were they puniſhed?*

An. Fire from heauen conſumed them.

Qu *Of how many ſorts were the lawes which God preſcribed the houſe of Iſrael?*

An. Of two ſorts.

Qu. *Which be they?*

Anſ. Ceremoniall and morall.

Queſt. *Which call you the ceremoniall Lawes?*

An. Such as were obſerued in offering ſacrifice, and diſcerning things cleane from

from vncleane, and the cauſes thereof ſet downe from chap. 2. to 19.

Qu. *Which call you morall?*

An. Such as concerne integrity of manners.

Qu. *How many are they, as they are ſet downe in Chap.* 19?

An. Seauenteene.

Qu. *Which be they?*

An. To honour our Parents, verſ. 3. To ſerue God freely, and not by compulſion, verſ. 5. In time of plenty to remember the poore, as in harueſt not to reape euery corne of the field, nor gather the gleanings, nor all the grapes of the vineyard, but to leaue ſome for the poore, verſe 9. 13. Not to detaine the workmans hire till morning, v. 13. To eſchew all theft, falſhood & lying, v. 11. All ſwearing and blaſpheming, verſ. 12. All miſchieuous practiſes, which wee preſume we may do vndiſcouered, as to curſe the deafe, lay a ſtumbling blocke before the blinde, v. 14. Not to fauour the poore, nor honour the perſon of the mighty, verſ. 15. All iniuſtice, verſe 15. All carrying of tales and conſpiracie againſt our neighbours, verſ. 16. All hypocriſie, as we muſt not hate our brother in heart, and ſoothe him to his

face, verſ. 17. All reuenge, verſ. 18. All ſeeking after Witches and Coniurers. All obſeruation of daies and times, verſ 26. All falſe weights and meaſures, verſe 35. All inceſt, verſ. 6. Not to offer our children to *Moloch.*

Qu *What is that Moloch?*

An. An Idoll of the Ammonites.

Qu. *Deſcribe him?*

An. He was great of ſtature, and hollow within, hauing ſeauen places of receipt: the firſt was for meale that was offered: the ſecond for doues: the third for a ſheepe: the fourth for a Ramme: the fift for a Calfe: the ſixt for an Oxe: the ſeauenth for a childe.

Qu. *What may we vnderſtand by theſe ſeauen bellies of the Idoll?*

An. The ſeauen deadly ſinnes, and as the Iſraelites were forbidden to ſuffer their children to be deuoured of this Monſter; ſo all Parents muſt beware leaſt through their negligence, their children be made a ſacrifice for the ſeauen deadly ſinnes.

Qu. *How is that?*

An. They muſt not winke at their follies, but giue them correction for their faults.

Qu. *How did* Moſes *conclude this*

Booke

Booke of Leuiticus?

An. With a blessing and a curse: with a blessing if they keepe these commandements, and with a curse if they doe breake them.

Quest. *What is the fruit of the blessing?*

An. Peace, plenty, victory, chap. 16 4.5 6.7.

Qu. *What is the fruit of the curse?*

An. Scarcity, famine, sickenesse, seruitude, warre, chap. 16. 16. to the 26. ver.

Qu *How many feasts did the Israelites obserue?*

An. Seauen.

Qu. *Which be they?*

An. First, the Sabaoth: secondly, the Passeouer: thirdly, the feast of vnleauened bread: fourthly, of the first fruits: fifthly, of Whitsontide: sixtly, of Trumpets: seauenthly, of Tabernacles.

Quest. *Why were these feasts ordained?*

An Not to gluttony, to cherish sloth, or immodest mirth, but to glorifie God for his seuerall blessings.

The end of Leuiticus.

NVMERI.

queſtion.

WHat is done in this Booke?

An. The children of Iſrael are numbred.

Qu. *To what end?*

An. For three cauſes.

Qu. Which be they?

An. Firſt, for a collection toward the building of the Temple. Secondly, for appointing Captaines and Leaders ouer euery family, chap. 2. Thirdly, for a diuiſion of the Land of Canaan amongſt the Tribes.

Queſt. *Is there any thing to be learned hereby?*

An. Order & gouernment that ought to be in euery Common wealth.

Qu. *Whom did they appoint their chiefe guide?*

Anſwer. God.

Queſt. *Where doth that appeare?*

An. In this Chapter.

Queſt. *How?*

An. In that they neuer iourneyed but when they ſaw the cloud riſe from the

the Tabernacle, nor neuer pitcht their tents but where it ſtayed, chap. 9.17.19.

Qu. *And wherefore was this?*

An. For two cauſes.

Qu. *Which be they?*

An. Firſt, that they might (as all Gods people ought to doe) continually wait vpon the Lord, and haue their eyes lifted vp toward heauen: ſecondly, to be alwaies in readineſſe, becauſe they knew not at what houre the Lord would riſe.

Qu. *What doth that teach vs to doe?*

An. At euery minute to be in a readineſſe for death, becauſe the houre thereof is vncertaine.

Qu. *Alwaies when they did ſet forward on their iourney, what was Moſes cuſtome?*

An. To pray, chap. 35.

Qu. *How?*

An. Lord riſe vp and let thine enemies be ſcattered.

Qu. *And when they reſted what did he?*

An. Prayed likewiſe.

Qu. *In what manner?*

An. O Lord returne to the many thouſands of Iſrael, chap. 10. 36.

Qu. *What doctrine learne we by that?*

An. Euer when we ſet forward vpon any iourney, or begin any worke, to pray;

pray; and when we reſt or make an end to doe the like, that our ſpeede may be the better.

Qu. *How many wayes did God ſhew himſelfe gratious to the Iſraelites in this Booke?*

An. Foure manner of waies.

Qu. *Which be they?*

An. Firſt, in being ſtill their guide: ſecondly, in feeding them with Manna, as he had begun: thirdly, in being merciſull toward them when they repented: fourthly, in giuing them victorie ouer nine ſeuerall Princes.

Qu. *Which be they?*

An. Aaron, King of the South Cananites: *Og*, King of Baſhan: *Sehon*, King of Amorites: *Balac*, King of Moab: *Eui-Bookem*, *Zur*, *Hur*, and *Keba* King of Midian.

Qu *What was the ſpoile they tooke in the ouerthrow of the King of Midian?*

An. Sixe hundred ſeauenty and fiue thouſand ſheepe, ſeauenty two thouſand beeues, ſixty one thouſand Aſſes, thirty two thouſand virgins priſoners, beſides, gold, ſiluer, tinne, braſſe and lead, chap. 31.

Qu. *What was the ſlaughter they made?*

An. They put both man, woman, and

and childe to the ſword, except thoſe virgins aboue named.

Qu. *What was the cauſe they did ſo?*

An. The commandement of God.

Qu. *Why was God ſo ſeuere againſt them?*

An. By reaſon King *Balaak* when he ſaw his owne force too weake, to diſgorge his malice vpon the Iſraelites, and that the Prophet *Balaam* (contrary to his expectation) in ſtead of curſing did bleſſe them, he fell to another practiſe.

Qu. *What was that?*

An By the counſell of *Balaam*, hee ſought to bring them into diſpleaſure with their God, and ſo to haue them cut off.

Qu. *How did he compaſſe that?*

An. By flattery.

Qu *In what manner?*

An. He ſent Midianitiſh women vnto them, who by their allurements inticed them to fornication and Idolatrie.

Qu. *What doe we learne by this?*

An. That the wicked will leaue no meanes vnpractiſed for the deſtruction of the godly.

Qu. *Was God wroth with the Iſraelites then for theſe ſinnes?*

An.

An. So grieuously, that God commanded the offenders to be hanged, and ſmote with the plague twenty foure thouſand, chap 25. 4. 5.

Qu. *Who redeemed this plague?*

An. The zeale of *Phineas* that ſlew *Zimri* and *Cozbi* in the act of fornication, chap. 25. 8.

Qu. *What doe we learne by the whole circumſtance?*

An. That God, though he plague his people when they ſinne, yet he will ten times more plague them that were the cauſe of their ſinne, as may appeare by his wrath extended vpon the Midianites.

Qu, *Were the Iſraelites thankefull for the gracious care which God had ouer them?*

An. No, they were rebellious and vnthankefull.

Qu. *How many ſinnes (by their example) doe we learne to beware of in this Booke, beſide thoſe two ſinnes afore ſpoken of, Fornication and Idolatry?*

An. Foure other.

Qu. *Which be they?*

An. Murmuring againſt God, diſtruſt in his promiſes, breach of his Sabaoth, and rebellion againſt his Magiſtrates.

Qu.

Queſt. *How many times did they murmure?*

Anſw. Foure times.

Qu *When firſt?*

An. Three dayes after they departed from Sinai.

Qu. *How were they puniſhed?*

An. The Lord conſumed with fire the vtmoſt part of the hoſt, chap. 11.1.

Qu. *How the ſecond time?*

An. They were weary of Manna, and luſted after fleſh.

Qu. *How were they puniſhed?*

An. They had fleſh while they ſurfetted, and their ſurfet brought a grieuous plague vpon them, inſomuch as they died with the meate in their mouthes, chap 11.20.33.

Qu. *How the third time?*

An. For water.

Qu. *Where?*

An. At Kadeſh, in the deſert of Zin, chap. 20.

Qu. *How the fourth time?*

An. For bread and water.

Qu. *How were they puniſhed?*

An. God ſent fiery Serpents that ſtung them to death, chap. 21.6.

Qu. *What cauſed the mercy of God at all times to put an end to their puniſhments?*

An.

An. Two things.

Qu. *Which be they?*

An. Their owne repentance firſt, and then the prayer of *Moſes.*

Qu. *How was this plague of fiery Serpents remedied?*

An. God commanded *Moſes* to make a braſen Serpent, and hang it vpon a croſſe, and whoſoeuer (being ſtung) looked vp to it, was cured.

Queſt. *What was this a figure of?*

An. The vertue of Chriſt, who hanging vpon the Croſſe, is a ſoueraigne medicine for the ſickneſſe of our ſoules, if wee looke vp to him with the eyes of faith.

Queſt. *How did they diſtruſt Gods promiſe?*

An. In being come to the Land of Canaan, and deſiring to goe backe to Ægypt, or to be buried in the Wilderneſſe.

Qu. *What was the ground of that deſire?*

An. Their faintneſſe of heart.

Queſt. *Wherein?*

Anſw. In that though God had diuers times before ſworne to giue them the Land of Canaan for an euerlaſting inheritance, yet they feared to goe

forward

forward when they heard the land was inhabited with Giants.

Qu. *Of whom did they heare that newes?*

An. Of the Spies that were ſent to ſearch the Land, and bring of the fruit, chap. 13. 34.

Qu. *Who encouraged the people againſt this feare?*

An. Caleb and *Ioſhua.*

Qu. *What would the people haue done to them for croſſing their humour?*

An. Haue ſtoned them to death.

Queſt. *How did God puniſh this diſtruſt?*

Anſw. Hee would haue quite deſtroyed, them but for the prayer of *Moſes.*

Queſt. *How did he then pacifie his wrath?*

An. Euen with the iudgement of their owne mouthes.

Qu. *How was that?*

Anſw. As they deſired rather to be buried in the wilderneſſe then to enter into the Land of Promiſe, euen ſo it came to paſſe, for all that then liued from twenty yeares olde and vpward died, and were buried in the wilderneſſe, excepting *Caleb* and *Ioſhua.*

Qu.

Qu. *What was the reaſon that the like puniſhment fell vpon* Moſes?

An. For his diſtruſt too, as appeares chap 11. 13. and chap. 20. 10.

Qu. *What doe we learne by that?*

An. That no man is ſo righteous, but he may fall.

Qu. *By whom was the Sabaoth broke?*

An. By an olde man.

Qu. *Wherein?*

An. In gathering ſticks to make him a fire, chap. 15. 32. 36.

Qu. *How was he puniſhed?*

An. He was ſtoned to death.

Qu. *What may we learne by this?*

An. If God were ſo ſeuere for gathering a few ſtickes on the Sabaoth, he will be farre more ſeuere to ſuch as prophane his Sabaoth by ſwearing, drinking, gaming, whoring, and other lewd exerciſes.

Qu. *How many times did Iſraell murmure and rebell onely againſt Gods Magiſtrates?*

An. Twice.

Qu. *Who were the firſt that rebelled?*

An. *Aaron* and *Miriam*.

Qu *Againſt whom?*

An. Againſt *Moſes*.

Qu. *What was their puniſhment?*

An.

An. *Miriam* was ſtrucken with a leproſie.

Qu. *How was ſhee cured?*

An. By the prayer of *Moſes.*

Qu. *What learne we by that?*

An. The vertue of meekeneſſe, to pray for our enemies, as *Moſes* did, chap. 12. 13.

Qu. *Who rebelled the ſecond time?*

An. *Corah, Dathan, Abiram,* and their accomplices.

Qu. *What was their rebellion?*

An. They vſurped vpon the Prieſts office, and compared for worthineſſe with *Moſes* and *Aaron.*

Qu. *What became of them?*

An. The earth opened and ſwallowed them vp aliue, chap. 16. 31. 32.

Qu. *How did God puniſh the people that tooke their parts after their death?*

An. Foureteene thouſand and ſeauen hundred died of the peſtilence.

Qu. *How did he yet further convict their rebellion?*

An. By prouing the houſe of *Leui* onely choſen for the Prieſthood.

Qu. *How?*

An. By a miracle.

Queſt. *In what manner?*

An. *Aarons* rod amongſt the twelue that

that were put into the Tabernacle for the twelue Tribes of Iſrael, did bloſſome and beare ripe Almonds.

Qu. *What is the inference of this example?*

An How odious a thing it is in the ſight of God to grudge againſt Magiſtrates and Rulers.

Qu *How many wayes is a man ſubiect to ſinne?*

An. Two manner of wayes.

Qu. *Which be they?*

An. Of ignorance or preſumption.

Queſt. *What deſerueth the firſt?*

An. Fauour.

Qu. *What the ſecond?*

Anſ. Death, chap 15. 27. 30.

Qu. *By how many witneſſes ought a man (by the Law of God) to be conuicted in a caſe touching mans life?*

An. By two, and not vnder, chap. 35. 30.

Qu. *How long did God leade the Iſraelites to and fro in the Wilderneſſe?*

An. Forty yeeres.

Queſt. *Why did he detaine them ſo long from their promiſed happineſſe?*

An. To trie their faith, and by continuall exerciſing of them, ſometime with croſſes, ſometime with bleſſings,

to

to make them learne onely to truſt in him, and ſo in the end to appeare worthy heires of ſo bleſſed an inheritance.

The end of Numeri.

DEVTERONOMIE.

Queſtion.

WHat is contained in this Booke of *Deuteronomy*?

An. Another repetition of the Lavv.

Queſt. *Why*?

An. Becauſe they were dead to whom the Lavv was firſt giuen.

Qu. *How many things were they to obſerue in reading the Law*?

An. Two things.

Qu. *Which be they*?

An. Firſt, neither to adde to it, nor take from it, chap. 4. 2. Secondly, not onely to learne it themſelues, but to teach it alſo to their poſterity, chap. 4. 9.

Qu. *In what manner did God admoniſh this new generation to be careſull of his Law*?

An.

An. By the remembrance of two things.

Qu *Which be they?*

An. The ingratitude of their Fathers, who had prouoked his wrath, and were dead, and the wonderfull miracles and victories which he had brought to passe amongst them, to assure them of his loue and protection.

Qu *Amongst the rest, which is one of the speciall fauours God bestowed vpon them, mentioned in this Booke?*

An That in forty yeeres space, the garments of their fore-fathers neuer waxed olde, chap.8.4.

Qu. *How doth hee encourage them not to be afraid to enter into the Land of Canaan?*

An. Three manner of wayes.

Qu. *Which be they?*

An. First, in that he was God, and would be true of his promise: for hee had sworne they should possesse it. Secondly, by telling them it was a most pleasant, rich, and fruitfull countrey, cha.8.7.8.9. Thirdly, by assuring them of all assistance; yea, the very Hornets and flyes of the ayre should fight for them, chap.7.20.

Quest. *Of how many things doth God counsaile*

counſaile them to beware, when they are once ſetled in Canaan?

An. Of three things.

Qu. *Which be they?*

An. Vnthankfulneſſe, preſumption, and lacke of charity.

Qu. *How did he ſhew they might be vnthankefull?*

An. By enioying the fruits of the Land, and not praiſing his name for them, chap 8. 10.

Qu. *How preſumptuous?*

An By attributing the glory thereof to their owne ſtrength, and not to the free mercy of God, chap. 8. 17.

Qu. *How vncharitable?*

An. In hauing abundance, and ſhutting vp their hands againſt the pouerty of their brother, chap 15. 7. 1. A Sinne too common in theſe dayes.

Qu. *What other vices doth he forbid?*

An Forſaking of Gods ſeruice for the loue of any friend be he neuer ſo deere, chap. 13. 6. The impouerifhing of Gods Miniſters, chap. 12. 19. Confuſion of ſexe, as a man to weare womans apparell, or a woman mans, chapter 22. 5. Detayning any thing of anothers which we finde, chapter 22. 12. 13. All manner of crueltie, euen

toward

toward bruit beasts, chap. 22. verse 6. All doublenesse of heart, hanging betweene two Religions, figured vnto vs by the garment of linsie-wolsie, chap. 21. 10. 25. All violating of virginity, chap. 22. 25. All bearing of false witnesse, chap. 19. 16. All imploying of euill getten goods in the seruice of God, as such as thinke they may be charitable with money getten by theft, vsury, or whoredome, chap. 23. 18. The taking of any thing to gage, whereby our neighbour gets his liuing, chap. 24. 6. All partialitie, as not to punish one for the sinne of another, chapter 24. 16. All securitie and flattering of a mans selfe in his owne sinne, chap. 19. verse 20. 21.

Qu. *If they did, or if we doe offend in any of these sinnes, how will God execute his iudgement vpon vs?*

An. Without respect of persons, cha. 10. 17.

Qu. *What may we pretend for an excuse if we be found guilty in any of these sinnes?*

An. Nothing.

Qu. *Not ignorance?*

An. No.

Qu. *Why?*

An.

An. Becauſe we are (as the Iſraelites were) daily admoniſhed of them by the Miniſters of Gods word, chapter 30.

11.

Qu. *Did* Moſes *neuer enter into the land of Canaan?*

An. No, onely he had a ſight of it, and then died.

Qu. *What was the reaſon?*

An. His ſinne of diſtruſt in Gods power, committed at the waters of Meribah.

Qu. *What may we learne generally by his whole life?*

An Sixe vertues, for that one vice before remembred.

Qu. *Which be they?*

An. Firſt, boldneſſe in his calling, that feared not to ſpeake to *Pharaoh*: ſecondly, meekeneſſe againſt wrong, that was not mooued at any deſpightfull words giuen by the Iſraelites: thirdly, patience againſt trauaile, that did not onely guide the Iſraelites in their iourneyes, but at all times decided their cauſes: fourthly, zeale in Gods glory, for the aduancement of vertue and repreſſing of vice: fiftly, loue to his brethren, to ſpend his life for them, rather then they ſhould miſcarry: ſixtly, faith

in his end, not enuying that he might not enter into the Land of promise; considering by death he was inuested with a greater inheritance, the Kingdome of Heauen.

The end of Deuteronomie.

IOSHVA.

Question.

WHo *succeeded Moses?*

An Ioshua.

Qu. *By whose appointment?*

An. By Gods.

Qu. *What was his charge?*

An. Two-fold, to keepe the Law of God, and to bring Israel out of the wilderneſſe into Canaan.

Qu. *What especiall vertues had he?*

An. Three.

Qu. *Which be they?*

An. Faith, wisedome, courage, such as all good Gouernours ought to haue.

Qu. *How did he shew his Faith?*

An. By beleeuing Gods promises.

Qu. *How his wisedome?*

An. In gouerning discreetly.

Qu. *How his courage?*

An.

An. In leading on the people without dread of their enemies.

Qu. *How doth God here encourage the people?*

An. Three manner of wayes.

Qu. *Which be they?*

An. First, in renuing his former promiſe, and telling them they ſhould diuide the Land for an inheritance, chap. 1. 6. Secondly, in giuing them a Captaine endued with the ſpirit of *Moſes*, and able to be their conductor, chap. 1. 5. and thirdly, by aſſuring them he would caſt a faintneſſe of heart vpon their enemies, chap. 2. 11.

Qu. *How were the people confirmed that* Ioshua *had the ſpirit of* Moſes?

An. By two miracles that he did.

Qu. *What is the firſt?*

An. His diuiding the waters of Iordan, and the whole hoaſt paſſing ouer dry-ſhod, chap. 3. 19. 17.

Qu. *What is the ſecond?*

An. He cauſed the Sunne and Moone to ſtand ſtill in the firmament, chap. 10. 13.

Queſt. *How?*

An. By Prayer.

Qu. *What learne you by that?*

An. Two things.

Qu. *Which be they?*

An. The effect of Prayer, and the obedience of all creatures for the glorifying of God.

Qu. *How was God glorified by that miracle?*

An. Ioshua by that meanes had a longer time of day-light, for the vanquishing of Gods enemies.

Qu. *Were none of the Tribes placed on this side Iordan?*

An. Yes.

Qu. *How many?*

An. Two and a halfe.

Qu. *Which be they?*

An. Reuben, Gad, and halfe the Tribe of *Manasseh.*

Quest. *Did they sit downe in peace, and suffer their brethren to goe to warre?*

An. No, they shewed more brotherly loue.

Quest. *How was that?*

An. They left their wiues, children, and cattle in the possessions which were allotted them, and themselues armed went formost, and would take no rest, till their brethren, the other tribes, were likewise planted as well as they, chap. 1. 16.

Qu. *When they had passed Iordan, how did*

did Ioshua *shew himselfe thankefull to God for so great a miracle?*

An. By setting vp a memoriall of his power.

Qu. *What was that?*

An. Twelue stones, for the twelue Tribes of Israel.

Quest. *For what purpose did he so?*

An. For two causes.

Qu. *Which be they?*

An. First, that such a remembrance of Gods mighty power might serue for a further condemnation to his enemies: and secondly, that his seruants might the more reuerence him, Chapter 43. 10.

Qu. *Which was the first City they meant to conquer?*

An. Iericho.

Qu. *Did they rashly goe and besiege it, as proudly presuming that howsoeuer, or whatsoeuer they did, God would be with them?*

An. No, like discreet Souldiers, they vsed three things.

Qu. *Which were they?*

An. Deliberation, consultation, and sanctification.

Qu. *How deliberation?*

An. They tooke time:

Qu. *How consultation?*

An. Two manner of wayes, they sate in counsell amongst themselues, and submitted their counsell to the direction of God.

Qu. How sanctification?

An. Two manner of wayes, by prayer and fasting.

Qu. *When they had taken counsell, what did they?*

An. Sent Spies to know the state of their enemies.

Qu. *What danger were they in?*

An. Of death.

Qu. By whom?

An. By the King.

Qu. *Who saued their liues?*

An. A woman Harlot.

Qu. *How?*

An. By hiding them in the toppe of her house, when the King made search for them.

Qu. *What moued her to doe so?*

An. The fame which shee heard of the workes of God.

Qu. *How did the Israelites requite this kindnesse?*

An. They saued her, her father, mother, children, and all they had.

Qu. Did they shew this mercy of their

owne

owne accord?

An. No: but by the instinct of Gods spirit.

Qu. *What doe we learne thereby?*

An. That God will not the death of sinners if they repent.

Qu. *How was the Citie wonne?*

An. The walles fell downe by the power of God, and then *Ioshua* entred, chap. 6. 20.

Qu. *How were the Israelites commanded to esteeme of the City and all that was in it?*

An. As a thing execrable and accursed, chap. 6. 17.

Qu. *Was nothing reserued?*

An. Yes: siluer, gold, vessels of brasse, and yron.

Qu. *What was to be done with them?*

An. They were to be consecrated to the Lords vse, chap. 6. 19.

Quest. *How were they to be consecrated?*

An. By being molten, and the property of them altered.

Qu. *What sinne was here committed?*

An. Theft.

Qu. *Who committed it?*

An. Achan.

Qu. *How?*

An. He kept a Babiloniſh garment, two hundred ſhekels of ſiluer, and a wedge of Gold of fifty ſhekels weight, which he had in his Tent, to ſerue for his owne priuate vſe, chap. 7. 11.

Qu. *What was their fortune after the committing of this ſinne?*

An Their good ſucceſſe was turned into bad, ſuch is alwaies the fruit of wickedneſſe.

Qu *How did that appeare?*

An. When three thouſand Iſraelites were ſent againſt Ay, the inhabitants thereof put to flight, and ſlew ſixe and thirtie of them, chap. 7. 5.

Qu. *How were they cleared of this ſinne?*

An. By deſtroying *Achan*, his family, and all he had, chap. 7. 24.

Qu *How did the Gibeonites purchaſe a league of friendſhip with* Ioſhua?

An. By diſſimulation.

Qu. *In what manner?*

An. Comming vnto him in ragged cloathes, and old ſhoes, as though they had worne out their apparell by iourneying from ſome farre countrey.

Qu. *How did* Ioſhua *reward their diſſimulation?*

An. He ſuffered them to liue becauſe of

of his promise: but he condemned them for euer to be drudges to the congregation, to hew wood and drawe water, cha. 9. 11.

Qu. *How many Kingdomes did* Ioshua *subdue?*

An. Thirty and one.

Quest. *What mercies did he shew in all his victories?*

An. None at all, he destroyed euery soule, chap. 10. 40.

Qu. *What moued him thereunto?*

An. The commandment of God.

Qu. *What is signified thereby?*

An. That wickednesse must be quite rooted out where God meanes to bee serued.

Qu. *Were the Israelites now in quiet possession of Canaan?*

An. They were, chap. 21. 14.

Qu. *What doth that shew?*

An. The full performance of Gods promise.

Qu. What vertues doe we learne from the Israelites after their victories?

An Two.

Quest. *Which be they?*

An. Thankesgiuing and brotherly vnitie.

Quest. *How were they thankfull?*

An. In proteſting to ſerue and obey God for his benefits beſtowed vpon them, chap. 24. 24.

Qu. *How did they ſhew brotherly vnitie?*

An. In equall diuiſion of their portions, without ſtrife or contention.

Qu. *How did* Ioſhua *die?*

An. Like a vertuous man.

Qu. *How was that?*

An. Rehearſing the mercies of God, and exhorting the people to feare him, chap. 24.

The end of Ioſhua.

IVDGES.

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queſtion.

WHat Gouernours had the people after Ioſhua?

An. Iudges.

Qu. Why were they called Iudges?

An. Becauſe they did execute Gods iudgements vpon their enemies.

Qu. *Had they many enemies after the death of* Ioſhua?

An. Yes.

Qu. What was the cauſe?

An.

An Their ſinnes.

Qu. *What was their generall ſinne?*

An. Diſobedience.

Qu. *How did that ſpread?*

An. Into three branches.

Qu. *Which be they?*

An. Vaine-pitty, Idolatry, and ingratitude.

Qu. *How were they vainely pittifull?*

An. In making league with the Canaanites, whom they ought to haue caſt out, chap. 1.

Qu. *How were they Idolaters?*

An. In worſhipping Idols, cha. 2. 12.

Qu. *How vngrateſull?*

An. In being made owners of Cities which they built not, and Vineyards which they planted not, they forgot to glorifie their giuer.

Qu. *What were the generall puniſhments of their ſinnes?*

An. As the Lord had ſaid before, thoſe people whom they ſaued became goades to their ſides, and thornes in their eyes.

Qu. *What is the meaning of that?*

An. They continually vexed them with warre.

Qu. *Wherefore did the Lord ſuffer that?*

An.

An. To ſift and proue them, as hee alwayes will doe ſuch as he loueth.

Qu. *Did the Lord then ſtill loue them, conſidering how they had prouoked him by their former wickedneſſe?*

An He did.

Qu. *What doth that ſhew?*

An. The vnſpeakable mercy of God toward his Church.

Qu *What was the generall vertue that purchaſed his mercy toward them?*

An Repentance, they cryed, and he heard their gronings, chap. 2. 28.

Qu. *Wherein was his mercy expreſt?*

An. In ſending them deliuerers.

Qu. *How many were they?*

An. Sixteene.

Qu *Rehearſe their names?*

An. Othniel, Ehud, Shamgar, Deborah, Barak, Gedeon, Abimelech, Tola, Iaer, Iphtaph, Ibſan, Eton, Abdon, Sampſon, Eli, and Samuel.

Qu *What were the particular ſinnes of the Iſraelites?*

An. In *Abimelech* three.

Qu. *Which be they?*

An. Ambition, tyranny, & deſpaire.

Qu. *How was he ambitious?*

An. He vſurped the Kingdome after his Father *Gideons* death, chap 9. 1.

Qu.

Qu. *How did* Iotham *his youngeſt brother reproue him for his ambition?*

An. By the example of trees, wherein he ſhewes that thoſe of leaſt deſert are alwaies moſt aſpiring, chapter 9. verſe 8.

Qu *How was* Abimelech *tyrannous?*

An. In murdering ſeauenty of his owne brothers for the ſecuring of his owne eſtate, chap. 9 5.

Qu. *Wherein was he deſperate?*

An. In cauſing his Page to kill him in his extreamitie, chap 9. 15.

Qu. *What was the puniſhment of God firſt laid vpon him before this happened?*

An. That as he had liued a ſtrange life, ſo GOD gaue him his deaths wound as ſtrangely.

Qu. *How was that?*

An. A woman with a piece of a milſtone almoſt knockt out his braine.

Qu. *Where?*

An. At the towver in Tebez, c. 9. 53.

Qu. *What ſinne elſe raigned particularly in the people?*

An In *Sampſon*, luſt: in *Iphtaph*, temeritie or raſhneſſe: in a *Leuite*, loue of vanitie: in the men of *Beniamin*, the rape of a woman: in the *Ephramites*, enuie.

Qu.

Qu. *Toward whom was* Sampſon *luſtfull?*

An. Toward *Dalilah*, a wicked woman, chap. 16. 4.

Qu. *How was he puniſhed?*

An. He loſt Gods excellent gifts, and became ſlaue to his enemies, chap. 16. 19. 21.

Qu. *How was* Iphtaph *guiltie?*

An. In making a raſh vow and performing it.

Qu. *How was he puniſhed?*

An. Through his owne folly he became childleſſe.

Qu. *How was the Leuite guilty?*

An. In forſaking the ſeruice of God to ſupply the wants of his body.

Qu. *How was that?*

An. He was content to ſerue in the Temple of Idols for meate, drinke, and apparell, chap. 17. 10. 11.

Qu. *What was his puniſhment?*

An. He was taken priſoner by the men of Dan, chap. 18. 17.

Qu. *How was the Tribe of* Beniamin *guilty?*

An. For the rauiſhing of a Leuites wife.

Qu. *What was their puniſhment?*

An. All the other Tribes roſe vp againſt

againſt them, raced their City, and ſlew all their men but ſixe hundred that fled into the Wilderneſſe, Chapter 20. 46. 47.

Qu. *How were the Ephramites enuious?*

An. They repined at the great victorie which *Iphtaph* had obtained againſt the Ammonites?

Qu. *How were they puniſhed?*

An. Iphtaph ſlew of them two and forty thouſand, chap. 12. 6.

Qu. *What particular vices were there in the people of other Nations?*

An. In *Adonibezek* a Cananite, inhumane cruelty, chap. 1. 7. In the men of Succoth and Penuel, churliſh behauiour towards ſouldiers, chap. 8. 6. 8. Deriſion in the Philiſtines againſt *Sampſon?*

Qu. *How was* Adonibezek *cruell?*

An. He did cut off the thumbs of the hands and feete of ſeauenty Kings, and made them gather crums vnderneath his Table.

Queſt *What was this puniſhment?*

An. That meaſure which he had offered others, was laide vpon himſelfe: the Iſraelites, when they tooke him, vſed him in the ſame manner, chap. 1. 7.

Qu.

Qu. *How were the men of Succoth and Penuel churlish to Souldiers?*

An. In denying them victuall in their extremity.

Qu. *What Souldiers were they thus vnfriendly vnto?*

An. To *Gideon* and his Souldiers.

Qu. *How did* Gideon *reuenge himselfe vpon them?*

An. Hee tore their Elders in pieces with thornes, ouerthrew the Tower of Pennel, and slew the men of the City, chap. 8. 16. 17.

Quest. *How did the Philistines deride* Sampson?

An. They vsed him as a foole at their feast to make them laugh.

Qu. *What did thus their derision moreouer include?*

An. Blasphemy against God.

Qu. *How was* Sampson *reuenged vpon them?*

An. He puld the banquetting house vpon their heads, chap. 19. 13.

Qu *What doe we learne in this Booke as touching the person of God?*

An. Two things.

Qu. *Which be they?*

An. Mercy and omnipotency.

Qu. *Wherein shewed he his mercy?*

An.

An. In pardoning their offences though they did daily offend him.

Qu. *Wherein his omnipotencie?*

An. In bringing great matters to paſſe by weake meanes.

Qu. *What were they?*

An. *Ehud* being lame of his right hand, ſlew king *Eglon* with a dagger of a cubite long: *Shamgar* ſlew ſixe hundred Philiſtines with an Oxe goade: *Iael*, a woman, killed *Siſera*, the chiefe Captaine of King *Iabins* hoaſt, with a hammer and a naile. *Gideon* a poore threſher ouercame an hoaſt of men with broken pot ſheards and rammes hornes: *Sampſon* ſlew foure thouſand men with the iaw bone of an Aſſe.

Queſt. *What were the acts of* Eli *and* Samuel

An. They are ſet downe in the bookes of *Samuel*.

The end of Iudges.

RVTH.

Queſtion.

OF *whence was* Ruth?

An. Of the Land of *Moab*.

Qu:

Qu. *Of what birth was ſhe?*

An. She was but baſely borne.

Qu. *What vertues doe we learne by her example?*

An. Conſtant loue of a daughter in law to her husbands mother.

Qu. *Who was her husband?*

An. Chilion the ſonne of *Elimelech*, a man of Iuda.

Qu. *Wherein conſiſted the loue of* Ruth *to her mother in Law?*

An. In two things.

Qu. *Which be they?*

An. In not forſaking her company, and in relieuing her with moſt painfull labour, chap. 2. 18. and chap. 1. 17.

Queſt. *What was her mother in Law called?*

An. Naomi the wife of *Elimelech*.

Queſt. *How came it to paſſe that* Chilion *the Sonne of* Elimelech *being an Hebrew, married with* Ruth *a Moabite?*

An. Elimelech his Wife and Sonnes, by reaſon of a famine that was in Iuda, went to dwell among the Moabites, and ſo grew the acquaintance, chap. 1. 1.

Qu. *How many husbands had* Ruth?

An. Two.

Qu.

Qu. *Which was the laſt?*

An. Boaz an Iſraelite.

Qu. *What doctrine learne wee by the marriage of theſe two, conſidering the one was an Iſraelite, and the other a ſtranger to the children of God?*

An. That by the comming of Chriſt who vouchſafed in the fleſh to proceed from her line, the Gentiles ſhould be likewiſe called to ſaluation as well as the Iewes.

The end of Ruth.

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1 SAMVEL.

Queſtion.

HOw many of the Iudges remaine vnſpoken of?

An. Two.

Qu. Which be they?

An. *Eli* and *Samuel.*

Qu. *How many ſonnes had* Eli?

An. Two.

Qu. *Which be they?*

An. *Hophni* and *Phinehas.*

Qu. *What ſinne doe we learne to beware of by the example of* Eli?

An.

An. Too much lenity toward our children.

Qu. *Wherein did* Eli *ſhew too much lenity toward his ſonnes?*

Anſw. In not giuing them correction for their faults.

Qu. *What were his ſonnes faults?*

Anſwer. Prophanation and adultery.

Qu. *How did they prophane?*

An. In ſeruing their owne appetites of the ſacrifices, before God was ſerued, chap. 2. 15.

Queſt. *How were they adulterous?*

Anſ. in vſing the company of ſuch women, as after their trauell came to the Temple to be purified, Chapter 2. 22.

Queſt. *Did not their Father* Eli *rebuke them for theſe faults?*

An. Yes, as many negligent Parents doe now adayes, tolde them it was not well done, and bade them doe no more ſo, and ſo let them paſſe.

Qu. *How did God punish the Father?*

An. Two manner of wayes.

Qu. *Which be they?*

An. Firſt, hee tooke his Offices of Prieſt-hood from him.

Qu. *How?*

An. By ſuffering the Arke to be taken away

away by the Philiſtines, and then vpon the newes thereof *Eli* broke his necke, chap.4. 18.

Qu. *How were his ſonnes puniſhed?*

An. With ſodaine death, both in one day, chap.4. 17.

Qu. *What did the Philiſtines with the Arke?*

An. They brought it to Aſhdod, a chiefe City of theirs, and placed it in the Temple, cloſe by the Idoll *Dagon.*

Qu. *What agreement was between the Idoll and it?*

An. As between God and the Diuel, light and darkeneſſe, ſo that in the end the Idoll fell downe, and was broken in pieces, chap.5.4.

Qu. *What doe we learne by that?*

An. That when true holineſſe comes in place, ſuperſtition cannot ſtand.

Qu. *What ſinne was it in the Philiſtines to take away the Arke of God?*

Anſw. Sacriledge.

Qu. *How were they plagued for it?*

An. With mortality and death of the people, and with a grieuous ſickneſſe called the Emerods, chap.5.12.

Qu. *What did they with it then?*

Anſw. They ſent it backe to Iſrael, with

with gifts of gold and ſiluer.

Qu. *What were the gifts?*

An. Fiue golden Miſe, and fiue golden Emerods.

Qu. *Who receiued it?*

An. The men of Bethſhemiſh.

Queſt. *What was their ſinne in the receipt thereof?*

An. Curioſity.

Queſt. *How?*

An. They would needes open and looke into the Arke, (which was lawfull for none to doe but *Aaron* and his ſonnes) to ſee if the Philiſtines had ſtolne away any of the reliques.

Qu. *How did God puniſh them for this preſumption?*

An. Hee ſmote of thoſe men fifty thouſand threeſcore and tenne, chap. 6. 19.

Qu. *What doe we learne by this?*

An. Not to prie into the ſecrets of God further then wee haue commiſſion.

Qu. *How did Iſrael recouer the fauour of God againe?*

An. By repentance.

Qu. *By whoſe counſell?*

An. By *Samuels.*

Qu. *Wherein did they ſhew repentance?*

An.

An. In acknowledging their ſinne, in faſting, and lamenting, chap. 7. 6.

Qu. *What was their ſpeed afterward?*

An. Proſperous.

Qu. *How?*

An. They ſlew the Philiſtines, recouered their loſt Cities, and eſtabliſhed peace, chap. 7. 10. 14.

Qu. *What vertues doe we note in Samuel?*

An A diligence in his calling toward men, and ſincerity of faith toward God.

Qu. *How did he ſhew his diligence toward men?*

An. In gouerning iuſtly.

Qu. *How his ſincerity of faith toward God?*

An. In truely performing the duty of a Prieſt and a Prophet.

Qu. *What reaſon then had the people to miſlike the gouernment of Iudges, and craue a King?*

An. Firſt, becauſe when *Samuel* waxed old. he reſigned his authority to his ſonnes, and they were extortioners, and tooke bribes: and ſecondly, by reaſon of the mutabilitie of mans nature, that for the moſt part affects alteration and change.

Qu.

Qu. *Was God pleased with their desire?*

An. No.

Qu. *Why?*

An. Because they thirsted for another kinde of gouernment then he had appointed them, and seemed to preferre their owne opinion before his wisedome.

Qu. *How did Samuel shew they had offended?*

An. By causing it to thunder and raine in wheat haruest.

Qu. *How?*

An. By his prayer and inuocation, chap. 12. 18.

Qu. *What did the people then?*

An. Repented.

Qu. *Was God mercifull?*

An. Yes: and promised to be a gracious God, both to them & their King, vpon condition they would serue him: so ready is God alwaies to pardon sinners, if they will turne vnto him, chap. 12. 19. 22.

Qu. *What is to be noted in the life of Saul?*

An. Two things.

Qu. *Which be they?*

An. His vertues and his vices.

Qu. *What were his vertues?*

An. Hee fought the battailes of the Lord, and ouerthrew his enemies.

Qu. *Why was his kingdome taken from him?*

An. Becauſe of his vices.

Qu *How many were his paeticular vices?*

An. Eleauen.

Qu. *What was the firſt?*

An. His vſurping vpon the Prieſts office, chap. 13. *v.* 14.

Qu. *What was the ſecond?*

An. Hee ſlew not *Agag* the King of the Amalekites, as God had commanded him, chap. 15. 3.

An. When Samuel *reproued him for this fault, what was the third ſinne he ran into?*

An. Obſtinacie.

Qu. *How?*

An. Hee ſtood to it to the Prophets face that hee had not offended, chapter 15. 20.

Qu. *Which was the fourth offence?*

An. Enuie.

Qu. *How?*

An. He grudged at the vertues and good ſucceſſe of *Dauid*, chap. 11. 9.

Qu. *Which was the fift offence?*

An. Ingratitude.

Qu. *How?*

An. He would haue ſlaine *Dauid* the very time that he deliuered him (by his Muſicke) from the torment of the wicked ſpirit, chap. 11. 18.

Qu. *What was his ſixt offence?*

An. Inconſtancy in his word.

Qu. *How?*

An. He promiſed *Dauid* his daughter *Merah* in marriage, and after gaue her away to another, chap. 18. 10.

Qu. *What was his ſeauenth offence?*

An. Treacherie of minde.

Qu. *How?*

An. He would haue betrayed *Dauid* to the Philiſtines, chap. 18. 22.

Qu. *What was his eight offence?*

An. Murther.

Qu. *How?*

An. He would haue killed *Dauid* in his bed, chap. 19. 22.

Qu. *Who preſerued him?*

An. *Michol* his wife, and the daughter of *Saul*, chap. 19. 12.

Qu. *After what manner did ſhe preſerue him?*

An. In letting him downe through a window when the houſe was ſearched.

Qu. *What doe we learne by that?*

An. The dutie of a faithfull Wife toward

ward a vertuous Husband, rather then to a wicked Father.

Qu. *What was his ninth offence?*

An. He would haue killed his owne Son *Ionathan* for excusing *Dauid*, chap. 20. 23.

Qu. *What was his tenth offence?*

An. He slew the Lords Priests, chap. 22. 18.

Qu. *What was his eleuenth offence?*

An. He consulted with Witches, cha. 28. 8.

Qu. *How did God punish him for these offences?*

An. Fiue manner of wayes.

Qu. *Which be they?*

An. First, he tooke his Kingdome from him, and gaue it to *Dauid*, cha. 15. 28. Secondly, he depriued him of his holy Spirit, and possessed him with a fiend, chap. 16. 14. Thirdly, hee gaue his enemies victory ouer him, chap. 30. Fourthly, his owne sonnes were slaine. Fiftly, hee despaired and slew himselfe, chap. 31.

Qu. *What was the reason that he persecuted* Dauid *as he did?*

An. His iealousie ouer him, for that he knew hee should succeed him in his Kingdome.

Qu. *What did they ſhew in that?*

An. Contempt againſt the ordinance of God.

Qu. *Was* Dauid *then choſen before the death of* Saul?

An. Long before.

Qu. *In his election what doe you obſerue?*

An. That God in chooſing his Miniſters hath not reſpect to the outward gifts of the body, but to the inward graces of the minde.

Qu. *How did that appeare?*

An. In chooſing *Dauid* the yongeſt and weakeſt of his brothers, and refuſing the reſt, of more likely aſpect and countenance, chap. 10.

Queſt. *After* Dauid *was choſen King, what were his acts?*

An. He ſlew a Lyon, a Beare, and vanquiſhed great *Goliah?*

Queſt. *What may we vnderſtand by his proſpering in ſtrength and power?*

An. That to a vertuous minde, God will alſo giue vigour of body.

Qu. *What did hee figure by his victory ouer* Goliah?

An. The victory of Chriſt ouer the Diuell.

Qu. *What vertues doe wee learne from* Dauid *in the firſt booke of* Samuel?

An.

An. Three.

Qu. *Which be they?*

An. Patience, Clemency, and Loyalty.

Qu. *Wherein did he shew his patience?*

An. In quiet bearing of persecution.

Queſt. *How manifold was his persecution?*

An. Two fold: first, by *Saul*, and then by the Amalekites.

Qu. How many wayes did Saul *persecute him?*

An. Three manner of wayes.

Qu. What were they?

An. First, by bringing him in danger of death: secondly, of famine: thirdly, by driuing him into exile.

Qu. How many times was he in danger of death?

An. Sixe times.

Qu. *Which be they?*

Answ. First in the presence of *Saul*, when *Saul* threw his speare at him: secondly, in being sent by *Saul* to fetch a hundred fore-skins of the Philistines: thirdly, in his chamber, when his wife *Michol* deliuered him: fourthly, in *Gath*, when hee escaped from King *Achish*, by counterfaiting madnesse: fiftly,

when he was in the ſame caue with *Saul:* firſtly, when the men of Ziglag would haue ſtoned him.

Qu. *How many times was he in danger of famine?*

An. Twiſe: firſt, when he did eate the Shew-bread, chap. 21. 6. Secondly, when hee ſent to *Nabal* for prouiſion, chap 35. 8.

Qu. *Where liued he an exile?*

An. Firſt, in the Wilderneſſe, and then amongſt the Philiſtines.

Queſt. *Wherein did he ſhew his clemencie?*

An. In pardoning *Nabals* churliſh anſwere, when hee had vowed his ruine, chap. 25. 23.

Queſt. *At whoſe entreaty did he pardon him?*

An At *Abigails*, *Nabals* wife.

Qu. *What doe we learne by that?*

An. That many times the follies of men are excuſed by the wiſedome of their wiues.

Qu. *How was he perſecuted by the Amalekites?*

An. They tooke his wiues, *Ahynoam* and *Abigail* priſoners.

Qu. *Who reſcued them?*

An. David.

Qu.

Qu. *Wherein shewed he his loyalty?*

An. Not onely in refrayning to lay violent hands vpon *Saul* his annointed Soueraigne, though twice hee were in his power, and might haue slaine him, but also in praying for his welfare.

Qu. *How oft was* Saul *in his power?*

An. Twise.

Qu. *Where?*

An. Once in the caue of the rockes of Engedy, & another time in the wilderneſſe of Ziph, neare the mountaine Hachilah, chap. 14. 4. and chap. 16. 7.

Qu. *What doe we learne by this?*

An. That no subiect ought to lay violent hands vpon his Prince, be hee neuer so wicked.

The end of the 1. *Samuel.*

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2 Samvel.

Question.

WHo was the first offender Dauid *punished after he came to the crowne?*

An. A picke-thanke, and a counterfaite.

Qu. *What was he?*

An. An Amalekite.

Qu. *How did he counterfait?*

An. Hee told *Dauid* hee had ſlaine *Saul*, chap. 1. 10.

Qu. *How did he inſinuate and picke a thanke with* Dauid?

An. Hee brought him the Crowne that *Saul* wore vpon his head, and the bracelet that hee had vpon his arme, chap. 1. 10.

Queſt. *How did the King accept his newes?*

An. He rent his cloathes, wept, and faſted till night.

Qu. *What learne we by that?*

An. The tender compaſſion of *Dauid*, and ſo conſequently that ought to be in all Chriſtians for the hard misfortune euen of our enemies, chapter 1. 12.

Qu. *How did hee reward the counterfait?*

An. As I wiſh all counterfait pickethanks may be; inſtead of a rich reward which he hoped for, he frowned vpon him, askt him how he durſt ſhed the bloud of the Lords annointed, and commanded one of his followers to kill him, chap. 1. 15.

Qu.

Qu. *How was the ſtate of the Kingdome when* Dauid *entred vpon it?*

An. Like a tempeſtuous Sea.

Qu *What was the reaſon?*

An. Ciuill diſſention.

Qu. *Who raiſed it?*

An. Iſhboſheth the ſon of *Saul*, whom *Abner* made King of Iſrael.

Queſt. *Did they make warre vpon* Dauid?

An. They did.

Qu. *How was that warre ended?*

An. God gaue *Dauid* victory.

Qu. *By what meanes?*

An. Firſt, by force of armes, chap. 2. 17. Secondly, by reaſon of a priuate quarrell betweene *Iſhboſheth* and *Abner* his chiefe Captaine, chap. 3. 8.

Qu. *Whither went* Abner?

An. He fled to *Dauid.*

Qu. *What was his welcome thither?*

An. Ioab, Dauids chiefe Captaine, ſlew him treacherouſly, becauſe *Abner* before had ſlaine *Aſahel Ioabs* brother, chap. 3. 27.

Qu *Was* Dauid *priuy to this act?*

An No, but greatly lamented it, and prayed to God to reward *Ioab* according to his deſert, chap. 3. 39.

Qu. *What became of* Iſhboſheth?

An. After *Abner* left him, two of his owne ſeruants (*Baanah* and *Rechab*) traiterouſly ſlew him, and brought his head to *Dauid*, chap. 4. 8.

Qu. *How did* Dauid *reward them?*

An. As villaines ſhould be, cauſed them to be ſlaine, had their hands and feete cut off, and after hanged them vp for an example, ouer the poole in Hebron, chap. 4. 12.

Qu. *What doe wee learne by theſe circumſtances?*

An. The good hope of *Dauids* vertuous gouernment.

Qu. *What was the next argument of his vertuous gouernment?*

An. He did that which euery good Prince ought to doe.

Qu. *What was that?*

An. Studied to aduance Religion.

Queſt. *How?*

Anſwer. In bringing the Arke of God into the City, dauncing before it, to ſhew his zeale and gladneſſe, and purpoſing to build a Temple to the Lord, where his name might be called vpon, chap. 6. 16.

Qu. *How did God accept of his zeale and good intent?*

An. So well, as he gaue him dominion ouer

ouer many nations, and promiſed to eſtabliſh the kingdome to his poſterity for euer, chap. 7. 12. and chap. 8.

Qu. *What did* Michol *when ſhe ſaw* Dauid *her husband daunce before the Arke?*

An. As the wicked of our time, laughed his godly zeale to ſcorne, chap. 6. 16.

Qu. *After this how many times did* Dauid *fall from God?*

An. Thrice.

Qu. *In what manner?*

An. Firſt, through luſt: ſecondly, through murther: laſt of all, through preſumption.

Queſt. *How did hee offend through luſt?*

An. Hee knew the wife of *Vriah*, chap. 11. 4.

Qu. *How through murther?*

An. Hee cauſed her husband to be ſlaine, chap. 11. 15.

Qu. *How through preſumption?*

An. He numbred his people, as depending vpon victory by the multitude of men, and not by the power of God, chap. 24. 1.

Qu. *How did God plague him for his firſt two ſinnes?*

An.

An. Hee kindled diſſention againſt him both within his houſe and without.

Qu. *How within his houſe?*

An. Two manner of waies.

Qu. *Which be they?*

An. Firſt, by the meanes of a deadly hate that ſprang vp betweene his ſonnes.

Qu. *Which ſonnes?*

An. *Abſolon* and *Ammon.*

Qu. *How?*

An. *Ammon* deflowred *Thamar Abſolons* ſiſter, for which *Abſolon* ſlew *Ammon*, chap 13. 29.

Qu. *What was the ſecond cauſe of diſſention?*

An. *Abſolon* conſpired againſt his Fathers crowne and dignity, chap. 15. 12.

Qu. *How did he practiſe to aſpire?*

An By ſtealing the hearts of the people from his Father by curteſie and flattering ſpeeches.

Qu. *Who was his chiefe Counſellor?*

An. Achitophel.

Qu. *What became of* Achitophel.

An. He hung himſelfe, chap. 17. 23.

Qu. *What became of* Abſolon?

An Hee likewiſe had an vntimely death.

Qu. *In what manner?*

An. As hee fled before his Fathers Armie, riding vnder an Oake, hee was hanged by the haire of the head, and afterward thruſt through the body with a dart by *Ioab*, chap. 18. 9. 14.

Qu. *What may we learne by theſe mens ouerthrow?*

An. That treaſon will alwaies haue a ſhamefull end.

Qu. *How was diſſention ſtirred vp againſt* Dauid *without his owne houſe?*

An Two manner of waies.

Qu *Which be they?*

An. Firſt, by the reproach of a baſe ſubiect of his, vomited out againſt him, and then by the forraine malice of the Philiſtines, chap. 21.

Qu. *What was the Subiect called that reuiled him?*

An. Shemei, of the houſe of *Saul*.

Qu. *How did he reuile him?*

An. Hee called him murtherer, and caſt ſtones and duſt in his face, chap. 16. 7. 13.

Qu. *Did* Dauid *endure it?*

An. Yes, (as he did all his former troubles) with patience commaunding his men of warre not to touch *Shemei*, for ſaid hee, my ſonne with

came

came out of mine owne bowels, ſought my life, then how much more may this ſonne of *Iemmini*? Suffer him to curſe, for the Lord hath bidden him, chap. 16. 11.

Qu. *What vertues ſhone in* Dauid *beſide his patience?*

An. Gratitude and continencie.

Qu. *Wherein did hee ſhew himſelfe gratefull?*

An. In giuing all the Lands of *Saul* to *Mephiboſheth*, his friend *Ionathans* ſonne, chap. 9. 9.

Qu. *Wherein was he continent?*

An. In refuſing (being very faint through thirſt) to drinke of the water which men had hazarded their liues to fetch him, chap. 23. 17.

Qu. *How was* Dauid *plagued for his preſumption?*

An. God offered him the choyſe of three plagues.

Qu. *Which were they?*

An. Either to haue ſeauen yeeres famine, or to flye three moneths before his enemies, or to haue three dayes peſtilence in the Land, chap. 24. 13.

Qu. *Which did* Dauid *chooſe?*

An. Three dayes peſtilence?

Qu. *What was his reaſon?*

An.

Answer. Becauſe he had rather fall into the hands of God then man, for God will be mercifull when men are pittieſſe.

Qu. *How many of his people died of the peſtilence?*

An. Threeſcore and ten thouſand, chap. 24. 15.

Qu. *In all the troubles of* Dauid, *did God ſend no friends to comfort him?*

An. Yes: God is a God of mercy, and as hee doth promiſe, euen ſo hee will performe: at all times of his diſtreſſe hee raiſed him ſome friends or other.

Qu. *Which were they?*

An. Before *Saul* died, *Ionathan*, *Michol*, *Abimelech* the Prieſt, foure kundred men that came to his aide in the Wilderneſſe, *Abigail* rich *Nabals* wife, that brought him proviſion, and *Achiſh* King of Gath, that gaue him a City called Ziglag to dwell in.

Qu. *After* Sauls *death, in the time of his perſecution, who were his friends?*

An. Beſide many other of his Subiects that ſtucke vnto him, *Huſhai* ſhewed himſelfe a ſpeciall friend, in ouerthrowing the counſaile of *Achitophel*, whereby the rebellion of his ſonne

Abſolon

Absolon was cut off, chap. 16. and olde *Barzillai* that succoured him when hee fled from his sonne, chap. 19. 32.

Qu. *Notwithstanding the manifold troubles* Dauid *had, did he at last finde rest?*

An. Yes, and died in peace.

Qu. *What doth his troublesome life, and quiet end figure vnto vs?*

An. The race of the chiefe King of heauen and earth, Christ Iesus, who according to the flesh, was persecuted on euery side (as *Dauid* was) with outward and inward enemies, as wel in his owne person as in his members, but at last ouercame all, and gaue his Church perpetuall victory: his name be praised.

The end of Samuel.

KINGS and CHRONICLES.

Question.

WHo succeeded Dauid?

An. His sonne *Salomon.*

Qu. *What was the first thing he asked of God?*

An. Wisedome, and God gaue it him, chap. 3. 12.

Qu. *What did he ſhew therein?*

An. That wiſedome beautifieth a Prince or ruler more then either wealth or honour.

Qu. *What was the firſt ſinne he puniſhed?*

Anſw. Rebellion in *Adoniah*, chap. 2. 25.

Qu. *What was the ſecond?*

An. Murther.

Qu. *In whom?*

An. In *Ioab*, for the death of *Abner* and *Amaſa*, althongh he fled to the Altar for refuge

Qu. *What doth that ſignifie?*

An. That no place ought to ſhelter an homicide, chap. 2. 34.

Qu. *What was* Salomons *eſtate?*

An. Peaceſull and full of pompe.

Qu. *How came that to paſſe?*

An. By the gifts of God.

Qu. *Wherefore?*

An. Becauſe he asked wiſedome firſt and aboue all things (when God put him to his choiſe) therefore he had not only wiſedome giuen him, but all things elſe.

Qu. *How did he ſhew himſelfe thankefull?*

An. In employing his wealth and wiſe-

Wiſedome to the glory of God.

Qu. *How was that?*

An Hee iudged iuſtly, and builded a moſt ſumptuous Temple to the name of the Lord.

Qu *Wherein conſiſted the magnificence of* Salomon.

An. In theſe things: he ruled all the kingdomes from the riuer of Euphrates vnto the land of the Philiſtines, and the borders of Egypt, chap. 4. 21. His victuals for one day were thirty meaſures of fine flower, and threeſcore meaſures of meale, ch 4. 22. Ten fat Oxen, & twentie Oxen of the paſture: an hundred Sheepe, beſide Harts, Buckes, Bugles, and fat fowle, chap. 4. 23. He had forty thouſand ſtals of horſes for his chariots, and twelue thouſand horſmen, ch. 4 16. Gold and Siluer was as plentifull as ſtones, chap. 10. 27. He had ſeauen hundred wiues, and three hundred Concubines, c. 11. 3. Beſide all this he had wiſedome more then any creature liuing.

Qu. *Yet in the end, notwithſtanding he had his hearts deſire in theſe and all things elſe, what was his opinion of this worlds felicitie?*

An. That all was vanitie and vexation of ſpirit.

Qu.

Qu. *Did this Prince (thus blessed of God both outwardly and inwardly) fall afterward from God?*

An. He did.

Qu. *In what manner?*

An. By Adultery, and Idolatry, chap. 11. 5.

Qu. *What doe we learne by that?*

An. That how absolute soeuer we are for honour, wisedome, or riches, yet we may fall as *Salomon* did.

Quest. *How was* Salomon *punished for his sinne?*

An. God raised vp enemies against him, and after his death diuided his Kingdome, leauing the least part to his Sonne.

Qu. *Why did not God quite extinguish his race, considering his sinne?*

An. Because of the promise which he made to his seruant *Dauid*, chapter 1. 34.

Qu. *Who succeeded* Salomon?

An. His sonne *Rehoboam.*

Qu. *How many Tribes had he vnder his dominion?*

An. Two, *Iuda* and *Beniamin.*

Qu *Who ruled ouer Israel?*

An. Ieroboam, a seruant to King *Salomon.*

Qu.

Queſt. *How many Tribes were vnder him?*

An. Ten, chap. 11.31.

Qu *What vices doe wee learne to ſhun by the liues of the Kings of Iſrael and Iudah?*

Anſw. Not to corrupt Religion to ſerue our owne turnes.

Qu. *By whoſe example?*

An. By the example of *Ieroboam* King of Iſrael, chap. 12.28.

Qu. *What elſe?*

An. Not to lay violent hands vpon Gods Miniſters.

Qu. *By the example of whom?*

An. Of *Ieroboam*, chap. 13.4.

Queſt. *How did God puniſh him?*

An. As hee thruſt out his hand to ſtrike the Prophet of the Lord, his hand withered, and hee could not plucke it backe againe, chap. 13.4.

Qu. *What elſe?*

An. Not to conſpire againſt the king.

Qu. *By the example of whom?*

An. Of *Zimri*, that ſlew *Elah* King of Iſrael, being drunke in Tirzah, and afterward ſate vpon the throne, cha. 16. 9. 10.

Qu. *What was the end of* Zimri?

An. He raigned but ſeauen dayes, and being

being beſieged in Tirzah, and finding no way to eſcape, burnt the Kings Palace, and himſelfe in it, chap. 16. 18.

Queſt. *What elſe?*

An. Not wrongfully to deſire our neighbours goods.

Qu. *By the example of whom?*

An. Of *Ahab* King of Iſrael.

Qu. *What elſe?*

An. Not to ſhedde his neighbours bloud, to be made owner of his goods.

Qu. *By the example of whom?*

An. Of *Ahab* and *Iezabel*, who by the practiſe of falſe witneſſe put *Naboth* to death, and tooke his vineyard, chap. 21. 13.

Qu. *How were they puniſhed?*

An. *Ahab* was ſlaine at Ramoth Gilead, and *Iezabel* was throwne out of her chamber window, and daſhed in pieces, chap. 22. 34. and 2 Kings chap. 9. 33.

Qu. *What elſe?*

An. Not to hate the Preachers of God, becauſe they grate vpon our galled conſciences.

Queſt. *By the example of whom?*

An. Of *Ahab*, chap. 22. 8.

Qu. *What elſe?*

An. Not to be couetous.

Qu.

Qu. *By the example of whom?*

An. Of *Gehezi* that tooke money, garments, sheepe, oxen, and other things where he should not.

Qu. *What was his punishment?*

An. He was plagued with the leprosie, 2 Kings chap. 5. 27.

Qu. *What else?*

An. Not to take counsaile of Spirits in time of sickenesse, or any other extremity.

Qu. *By the example of whom?*

An. Of *Ahasiah*, who hauing taken a fall through the lattice of a window, sent his seruants to *Baalzebub*, to know if hee should recouer or no, 2 Kings 1. 2.

Qu. *How did God punish him for that sinne?*

An. He suffered him to pine vpon his bed for want of helpe, 2 Kin. cha. 1.

Qu. *What else?*

An. Not to blaspheme the name of God.

Qu. *By the example of whom?*

An. Of *Senacherib* the Assyrian.

Qu. *How was he punished?*

Ans. God slew of his souldiers an hundred fourescore and fiue thousand men, and when hee returned into his

country,

country, his owne ſonnes murthered him in the Temple of his Idoll Gods, 2 Kings 19. 35. 37.

Qu. *What elſe?*

An Not to deride Gods Miniſters.

Qu. *By the example of whom?*

An. Of the children of Bethel, that called *Eliſha* bauld-pate, 2 King. chap. 2. 24.

Qu. *How were they puniſhed?*

An. Two Beares came out of the Forreſt, and tore them in pieces.

Qu. *What elſe?*

An. Not to be vaine-glorious.

Qn. *By the example of whom?*

An. Of *Hezekiah*, that in pride ſhewed all his wealth to the Embaſſadours of Babell.

Qu. *How was he puniſhed?*

An. God gane all that wealth afterward into the hands of the King of Babell for a prey, 2 Kings, chapter 20. verſe 17. 18.

Qu. *What elſe?*

Anſw. Not to mocke or ieſt at the preaching of the word of God.

Qu. *By the example of whom?*

An. Of *Zedekiah* and his Subiects, that mocked and deſpiſed the Prophets that were ſent to fore-warne them of their

their deſtruction, 2 Chron. 36. 19.

Qu. *What was their puniſhment?*

An. *Zedekiah* himſelfe, for deſpiſing the light of the ſoule, loſt the ſight of his body, his eyes were pulled out; his ſonnes were ſlaine before him; and he and the people carried into captiuitie to Babylon.

Qu. *What vertues doe we learne by the liues of the Kings of Iſrael and Iuda?*

An. To haue a ſure confidence in the prouidence of God.

Qu. *By the example of whom?*

An. Of *Eliah* the Prophet, to whom in time of famine God ſent meate by Rauens, 1 Kings, chap. 17. 6.

Qu. *What elſe?*

An. To be charitable to the diſtreſſed.

Qu. *By the example of whom?*

An. Of the widow of Sarepta, whoſe oyle and meale, the more ſhe ſpent the more ſhe had, for her kindeneſſe ſhewed to *Eliah*, 1 Kings, chap. 17. 16.

Qu. *What elſe?*

An. To be zealous in prayer.

Qu. *By the example of whom?*

An. Of *Eliah*, who in time of great drought called faithfully vpon the Lord, and he poured downe raine vpon the earth, 1 Kings, chap. 18. 45.

Qu.

Qu. *How many be the degrees by which prayer aſcends into heauen?*

An. Sixe.

Qu. *Which be they?*

An. Firſt, humilitie, in ſhewing reuerence with the members of the body, as kneeling, &c. Secondly, deuotion, in hauing minde of nothing elſe when we pray. Thirdly, faith, in beleeuing to obtaine that we pray for. Fourthly, integritie of heart, not to aske any thing but that is iuſt. Fiftly, conuerſation of life, that our manners anſwere our deuotion. Sixtly, perſeuerance, that is, neuer to be faint or weary of ſo good an exerciſe.

Qu. *What learne we elſe?*

An. Not to doubt of our reſurrection.

Qu. *By the example of whom?*

An. Of *Eliah*, that was taken body and ſoule vp into heauen, 2 Kings chap. 2. 11.

Qu. *What elſe?*

An. To be faithfull.

Qu. *Why?*

An. Becauſe where faith is, nothing ſeemes impoſſible.

Qu. *By the example of whom?*

An. Of *Eliſha*, that raiſed the dead to life; cured *Naaman* the Leaper, and

madeyron to ſwimme vpon the waters, 2 Kings, ch.4. 35.chap.14.and cha.6.6.

Qu. *What elſe?*

An. Not to diſtruſt the omnipotencie of God.

Qu. *By the example of whom?*

An. Of the deſtruction that fell vpon the Aramites, that lay before Samaria, without any ſtroke of mans hand, 2 Kings chap. 7. 17.

Qu. *What elſe?*

An. To aſſure our ſelues of Gods helpe, howſoeuer we are forſaken of men.

Qu. *Why?*

An. Becauſe millions of Angels incampe about the faithfull, 2 Kings, chap. 6. 17.

Qu. *What elſe?*

An. To aduance true religion.

Qu. *By the example of whom?*

An. Of *Ioſiah* King of Iuda, that put downe Idolatry, and commanded the Law of God to be read in the Temple, 2 Kings chap. 23. 2.

Qu. *What elſe?*

An. Not to ſpare our owne parents in caſe of religion.

Qu. *By the example of whom?*

An. Of *Aſa* King of Iuda, that depoſed

deposed his owne mother for Idolatry, 2 Chro. 15. 16.

Qu. *What else?*

An. To prouide liuing for the Ministers of God.

Qu. *By the example of whom?*

An. Of *Ezechiah*, King of Iuda, that commanded the tithes of corne, wine, oyle, and hony, to bee brought to the Priests, 2 Chron. chap. 3. 1. 4. 5.

Qu. *What else?*

An. Not to doubt of forgiuenesse, if we repent.

Qu. *By the example of whom?*

An. Of *Manasseh* King of Iudah, whom vpon his hearty repentance, God deliuered out of captiuity, 2 Chro. chap. 33. 13.

Finis Kings and Chronicles.

EZRA.

Question.

WHo writ this Booke?

An. Ezra.

Qu. *Of what Nation was he?*

An. A Iew of the family of *Aaron.*

Qu. *How many things doe we generally learne out of this Booke?*

An. Foure.

Qu. *What is the first?*

An. The truth of Gods mercy.

Qu. *How?*

An. In that according to his promise, after seauenty yeeres were expired, hee deliuered his people out of captiuitie.

Qu. By the fauour of whom?

An. Of *Cyrus* King of Persia, chapter 1.

Qu. *Who brought them home?*

An. Zerubbabel and *Ezra*, chapter 1. and chapter 7.

Qu. *What is the second thing we learne out of this Booke?*

An. The thankfulnesse which ought to be in vs for Gods benefits, as was in the Israelites after their returne, chap. 7. 27.

Qu. *What is the third?*

An. The care that wee ought to haue to establish true religion by the example of the Israelites, that neuer ceased till they had built the Temple of the Lord, and published his Lawes, chapter 6. 15.

Qu. *What is the fourth?*

An. When wee are once planted in peace, and haue the vſe of true religion, to labour as the Iſraelites did for the preſeruation of humane ſociety, by ſeeing good lawes executed, chap 10.

The end of Ezra.

NEHEMIAH.

Queſtion.

WHat was Nehemiah?

An. A Iew, and in great fauour with *Darius.*

Qu. *What was his diſpoſition?*

An. He feared God, and deſired the good of his Countrey.

Qu. *How did that appeare?*

An Firſt, by his daily prayer: next, by the lamentation he made for the miſery of his countrey-men, chap. 1. 4. and laſtly, by obtaining meanes to helpe them.

Qu. *He did not then (as many will in theſe dayes) ſay God helpe onely, and ſo forget the miſery of their brethren, but hee*

laboured to giue them ſuccour?

An. He did.

Qu. *In what manner?*

An. He procured a licence of the King, to get prouiſion for the repairing of Ieruſalem, chap. 2. 8.

Qu. *Who hindered him in his worke?*

An. Sanballet the Horonite, and *Tobith* the Ammonite.

Qu. *For what cauſe?*

An. Vpon malice.

Qu. *What doe we learne thereby?*

An. That the Diuell and his inſtruments ſtill lie in waite to hinder vertuous exerciſes.

Qu. *How did they hinder the Iewes?*

An. By raiſing warre vpon them.

Qu. *Did the Iewes then leaue off their enterpriſe?*

An. No: they laboured with one hand, and held the ſword in the other, chap. 4. 17.

Qu. *What doth their diligence teach vs?*

An. In repairing the new Ieruſalem of our ſoules, as they did their old Ieruſalem of their earthly habitation, to practiſe the deeds of charity with one hand, and in the other to holde the ſhield of faith, to keepe off the aſſaults of the Diuell and his inſtruments.

Qu.

Qu. *What did* Nehemiah *repaire in Ieruſalem?*

An. The walls of the broken buildings.

Qu. *What elſe?*

An. Decayed religion, and corruption of manners, chap. 13.

The end of Nehemiah.

ESTER.

Queſtion.

WHat was Eſter,

An. A poore maide.

Qu. *How was ſhe aduanced?*

An. To be the wife of a King.

Qu. *By what meanes?*

An. By the prouidence of God and her owne vertue.

Qu. *To what end?*

An. To protect the Iewes her countrey-men.

Qu. *What vices doe we learne to ſhun by the contents of this booke?*

An. Not to feaſt in oſtentation of our riches.

Qu. *By the example of whom?*

An. Of *Ahaſhueroſh* King of Perſia and Media, that made a feaſt for an hundred and foureſcore dayes, chapter 1.4.

Qu. *What elſe?*

An. The diſobedience of wiues to their husbands.

Qu. *By the example of whom?*

Anſw. Of *Vaſhti*, *Ahaſhueroſhes* Queene, that refuſed to come to him when he ſent for her.

Qu, *What was her puniſhment?*

An. Shee was baniſhed the Kings company for euer.

Qu. *What elſe?*

An. Not to buy ſin with the price of money.

Qu. *By the example of whom?*

An. Of *Haman* that would giue the King tenne thouſand talents of ſiluer to haue the Iewes deſtroyed, chapter 39.

Qu. *What elſe?*

An. Not to harbour pride and contempt in our hearts.

Qu. *By the example of whom?*

An. Of proud *Haman*, that wiſhed the death of euery one that did not ſalute him.

Qu.

Qu. *What was his puniſhment?*

An. He was hanged himſelfe vpon the gallowes that hee made for another man, chap. 7. 10.

Qu. *What vertues doe we learne out of this Booke?*

An. To obſerue temperance in our feaſting.

Qu. *By the example of whom?*

An. Of King *Ahaſhueroſh*, that commanded (during his feaſt) no man ſhould be compelled to drinke more then what he pleaſed, chap. 1. 8.

Qu. *May not Chriſtians be aſhamed of this?*

An. Yes.

Qu. *Shew me your reaſon?*

An. Becauſe he that was a Heathen, thought it a ſinne to carowſe, but wee that know God, make it no conſcience to be drunke.

Qu. *What vertues learne we elſe?*

An. The loue of a woman vnto her countrey-men.

Qu. *By the example of whom?*

An. Of *Eſter*, that made voide a decree purchaſed by *Haman*, for the deſtruction of all the Iewes in Perſia, cha. 8. 11.

The end of Eſter.

IOB.

Queſtion.

WHat learne wee in generall out of the Booke of Iob?

An. Fiue things.

Qu. *Which be they?*

An. Firſt, vprightneſſe of life, in theſe words: and *Iob* was an vpright and iuſt man, chap. 11. Secondly, patience in affliction: ſhall wee receiue good at the hand of the Lord, and not euill? chap 2. 10. Thirdly, mutability of the world, in theſe words: ſuch things as my ſoule abhorred to touch (as are ſorrowes) are my meate, chap 6.7. Fourthly, the enuie of the Diuell, in theſe words: touch that he hath, and ſee if hee will not blaſpheme thee to thy face, chap. 1. 11. Fiftly, the mercy of God in theſe words: he maketh the wound, and bindeth it vp, chap. 5. 18.

Queſt. *Wherein conſiſted his vprightneſſe?*

An. In three things.

Qu. *Which be they?*

An. In holineſſe towards God: in vprightneſſe towards the world: and in ſobrietie towards himſelfe.

Qu. *In holineſſe how?*

An. Hee did offer burnt offerings for himſelfe and for his children, chap. 1. 5.

Qu. *In righteouſneſſe, how?*

An He was the eyes to the blinde, chap. 29. 15. The feete to the lame, chap. 29. 15. He fed the hungry, chap. 31. 19 He cloathed the naked, ch. 31. 19. He ſtood with the widdow and fatherleſſe, chap. 31. 16. 21. He harboured the ſtranger, chap. 31. 32. He iudged iuſtly, chap. 29. 14.

Qu. *In ſobrietie, how?*

An. His heart was not infected with luſt, chapter 31. 7. Nor did his feete walke in deceit, chapter 31. 5. Nor made he gold his hope, chapter 31. 24. Nor did his mouth kiſſe his hand, (that is) hee was not vaine-glorious, chap. 31. 27.

Qu. *Wherein conſiſted his patience?*

An In bearing with the mutabilitie and change of his eſtate.

Qu. *Wherein conſiſted the change of his eſtate?*

An. In fiue things.

Qu.

Qu. *Which be they?*

An. Firſt, hee loſt his children and his wealth, chap. 1. Secondly, his body became leprous, chap. 27. Thirdly, his friends vpbraided him, cha 4. 5. Fourthly, his wife forſooke him, chap. 19. 17. Fiftly, his owne ſeruants deſpiſed him, chap. 19. 15.

Qu. *Wherein conſiſted the enuy of the Diuell?*

An. In tempting him many wayes, before he would be ſatisfied of his conſtancie.

Qu. *Wherein the mercy of God?*

An. In this, as he did ſmite, ſo he did heale: as he did puniſh, ſo he did preſerue: as hee did take away, ſo he did reſtore.

Qu. *How was* Iob *reſtored?*

An. Double the wealth he had before, chap. 42. 10.

Qu. *What doe we learne by that?*

An. That Gods mercy is greater then his iudgement.

Qu. *What haue we when we come into this world?*

An. Nothing.

Qu. *What ſhall we haue when we depart?*

An. As much, chap. 1. 12.

Qu.

Qu. *What ſhall he reape that ſoweth iniquitie?*

An. The ſame, chap. 48.

Qu. *Can any man ſay to himſelfe, I am righteous?*

An. No, not the Angels in heauen, chap. 4. 18.

Qu. *What is man borne to by nature?*

An. To trauell, as naturally as it is for the ſparke to flie vpward, chap. 5. 7.

Qu. *To what may we compare fained friends?*

An. To a riuer that in Summer is dry and in Winter is frozen, chap. 6. 15.

Qu. *To how many things may we liken the vaniſhing frailtie of mans age?*

An. To ſixe things.

Qu. *Which be they?*

An. Firſt, to the vaniſhing of a cloud, chap. 9. 6. Secondly, to the ſwiftneſſe of a Weauers ſhuttle, chap. 6. 7. Thirdly; to a ſhadow, cha. 8 9. Fourthly, to the haſty ſpeed of a Poaſt, chap. 9. 25. Fiftly, to the ſailing of a ſhip, and the flight of an Eagle, cha. 9, 26. Sixtly, to a flower that ſhooteth forth in the morning, and is withered by the night, chap. 14. 2.

Queſt. *What ſhall deuoure the houſe of bribes?*

An.

An, Fire.

Qu. *May a man boast of the greatnesse of his birth?*

An. No.

Qu. *Why?*

An. Becauſe corruption is our mother, and the wormes our ſiſters and brothers. chap. 17. 13.

Qu. *Though we die what hope doth* Iob *giue vs?*

An. That we ſhall riſe againe, and ſee God in our fleſh, chap. 19. 16.

Qu. *Of what continuance is the ioy of the wicked?*

An. For a moment, chap. 10. 5.

Qu. *What may we thinke when we ſee the wicked flouriſh?*

An. That they are kept to the day of deſtruction, chap. 21. 30.

Qu. *How comes wiſedome to men?*

An. Neither by age nor authoritie, chap. 32. 9.

Qu. *How then?*

An. By the gift of God.

Qu. *What is God?*

An. Incomprehenſible for power, iuſtice and prouidence, chap. 38. 39.

The end of Iob.

PSALMES.

Queſtion.

VV*Hat is the generall doctrine of the Pſalmes?*

An. Prayer and thankſgiuing: prayer that God will continue his fauour toward vs: thankeſgiuing for his benefits receiued.

Qu *What man is bleſſed?*

Anſwer. He that contemneth not Gods Word, but meditateth vpon his Law.

Qu. *What is he like?*

An. A Tree planted by the waters ſide.

Qu. *What man is curſed?*

An. He that ſitteth in the ſeat with the ſcorners of Gods word.

Qu. *What is he like?*

Anſwer. Chaffe ſcattered before the winde.

Qu. *Who conſpires againſt God and his annointed?*

Anſw. The Heathen, and wicked doers.

Qu.

Qu. *What is the end of their conſpiracie?*

An. Deriſion before God, Pſ. 2. 4.

Qu. *In time of trouble in whom muſt we truſt?*

An. In the Lord.

Qu. *Why?*

An. Becauſe he will deliuer vs, Pſal. 3. 3.

Qu. *Who turnes the glory of God into ſhame?*

An. Louers of vanity and lyes, Pſal. 4. 2.

Qu. *What is a perſecuter of Gods people compared vnto?*

An. A Lyon.

Queſt. *Why?*

An. Becauſe like a Lyon hee will teare in pieces and deuoure, Pſal. 7. 2.

Qu. *If the wicked ſeeke to obſcure the glory of God, how will he reueale his praiſe?*

An. Euen by the mouthes of babes and ſucklings, Pſ. 8. 2.

Queſt. *How will the Lord iudge the World?*

An. In righteouſneſſe, Pſ. 9. 8.

Queſt. *Are the poore deſpiſed in Gods ſight?*

An. No: he is their refuge, Pſalme 9. 9.

Qu.

Qu. *What is the practiſe of the worldly man?*

An. Fraud, rapine, & tyranny, Pſ. 10.

Qu. *What is his reward?*

An. Fire, brimſtone, and ſtormy tempeſts.

Qu. *How many are the righteous?*

An. In earth none: there is not one doth good, no not one, Pſal. 14.

Qu. *Who ſhall dwell vpon Gods holy hill?*

An. He that ſpeakes truth, ſlanders not his neighbour, and giues not his money to vſury, Pſal. 15. 3. 5.

Qu. *Of what did* Dauid *propheſie?*

An. Of Chriſt.

Qu. *Wherein?*

An. In theſe words: thou wilt not leaue my ſoule in the graue, nor ſuffer thy holy one to ſee corruption, Pſalm. 16. 10.

Qu. *What is true felicitie?*

An. The fruition of Chriſt Ieſus, face to face, in righteouſneſſe, Pſal. 17. 10.

Qu *Who will the Lord teach in his way?*

An. The humble heart, Pſal. 25. 9.

Qu. *How doth the Lord loue vs?*

An. More then Father or Mother: for when they forſake vs, hee will take vs vp, Pſal. 27. 10.

Qu.

Qu. *He will not then be angry for ever?*

An. No, his anger endureth but a while, and though ſorrow be this night, we ſhall haue ioy to morrow, Pſal. 30. 5.

Qu. *What muſt we doe when we haue ſinned?*

An. Confeſſe our wickednes though it be againſt our ſelues.

Qu. *What followes?*

An. Forgiuenеſſe, Pſal. 32. 4.

Qu. *Is it not enough for vs to eſchew euill?*

An. No.

Qu. *What then?*

An. We muſt likewiſe doe good, Pſal. 34. 14.

Qu. *May the wicked proſper?*

An. Like a greene bay-tree, but they ſhall quickly wither, Pſal. 37. verſe 35. 36.

Qu. *May the righteous be miſerable?*

An. Yes, but their inheritance ſhall be perpetuall, Pſal. 37. 18.

Qu. *What is the vanity of rich men?*

An. They heape vp wealth & know not who ſhall enioy it, Pſal. 39. 6.

Qu. *When the oppreſſed mourne, what doth God?*

An. Hee gathers their teares into a bottle,

bo ttle, and keepes a Regiſter of their wrongs, Pſal. 56.8.

Qu. To what end?

An. To poure ſo much vengeance vpon their oppreſſors head.

Qu. *To whom muſt all fleſh appeale?*

An. To God.

Qu. *Why?*

An. Becauſe though worldly Magiſtrates grow ſlacke and remiſſe, yet hee will heare their complaints, Pſalme 65. 2.

Qu. *How doth God finde the true diſpoſition of his people?*

An. By tryall.

Qu. *How doth he trie them?*

An. As ſiluer is tried, in the fire of affliction, Pſal. 66.10.

Queſt. *In the ſea of this life what hope haue we to ſaue vs from drowning?*

Anſ. A Rocke.

Qu. *What is that rocke?*

An. Chriſt Ieſus, Pſal. 71. 3.

Qu. Why are Magiſtrates called Gods?

An. Becauſe they ſupply the place of God for the adminiſtration of Iuſtice.

Queſt. *How doe they proue to bee no Gods?*

An. In that they die like men, Pſal. 82. 6.7.

Qu?

Qu. *Hath God made an election of thoſe that ſhall be ſaued?*

An. Yes.

Qu. *When?*

An. Before the foundations of the earth were laide, Pſal. 90. 2.

Qu. *Why are the righteous compared to a palme tree?*

An. Becauſe as the wood of that is ſweet, ſo ought they to be ſweet wood for the building of Gods Church: as the leaues of it are greene, ſo ought their words alwayes to be vertuous: as the fruit of it is laſting, ſo their good deedes ought to be without ceaſing.

Queſt. *How is God made viſible to our mortall eyes?*

An. By his creatures, the light is his cloathing, he moues vpon the wings of the winde, his meſſengers are flames of fire, his Throne is heauen, and his foot-ſtoole is the Earth.

Qu. *Why doth not the Sea ouer-flow the earth?*

An. Becauſe God hath ſet it bounds, which it ſhall not ouerpaſſe, Pſ. 104. 9.

Queſt. *What is the beſt ſeruice of flatterers?*

An. They reward euill for good, and hatred

hatred for friendſhip, Pſal.109.5.

Qu. *What is the inconuenience of an euill tongue?*

An. It woundeth like the ſharpe arrowes of a mighty man, and burneth like coales of Iuniper, Pſal.120.4.

Qu. *How is God to be praiſed?*

An. With the whole heart, Pſ.9.1.

Qu. *How is he to be prayed vnto?*

An. Not with fained lips.

Qu. *Who is our beſt guide?*

An. The Spirit of God.

Qu. *Whither doth it leade vs?*

An. To the Land of righteouſneſſe, Pſal.143.10.

Qu. *What is the Lord to them that truſt in him?*

An. A fortreſſe, a bulwarke, and a ſhield, Pſal.144.2.

The end of the Pſalmes.

The Prouerbs of SALOMON.

Queſtion.

WHat is a Prouerbe?

An. A ſhort ſaying, including much matter.

Qu.

Queſt. *What doth it teach?*

Anſwer. Wiſedome and vnderſtanding.

Queſt. *What is the beginning of Wiſedome?*

An. The feare of the Lord, verſe 7.

Qu. *Who imbraceth inſtruction?*

An. The wiſe.

Qu. *Who refuſeth it?*

An. The foole, verſe 10.

Qu. *How doth wiſedome adorne?*

An. Like a chaine of gold about the necke, verſe 9.

Qu. *When ſinners entice vs, what muſt we doe?*

An. Not giue conſent, verſe 10.

Qu. *How are ſinners diſpoſed?*

An. Their feet are ſwift to euill, verſ. 16.

Qu. *If we ſeeke after wiſedome, what will ſhee doe?*

An. Poure out her minde vnto vs, and giue vs vnderſtanding, verſe 23.

Qu. *If we deſpiſe wiſedome, what will ſhee doe?*

An. Laugh at our deſtruction, verſe 26.

Qu. *How commeth deſtruction?*

An. Sodainely, like a whirle-winde, verſe 27.

Qu.

Qu. *What is the hinderance to the obtaining of wisedome?*

An. Sloath.

Qu. *How doth sloath reward those that loue it?*

An. With death and confusion, chap. 1. 32.

The doctrine of the 2. Chapter.

Question.

IN *what sort must we seeke after Wisedome?*

An. As after gold and siluer.

Qu. *Whence commeth wisedome?*

An. From the mouth of God, ver. 6.

Qu. *What is the effect of wisedome?*

An. It will preserue vs from all vices.

Qu. *What is the property of an harlot?*

An. To flatter with her lips, ver. 16.

Qu. *Whether leades her acquaintance?*

An. To hell, verse 18.

The doctrine of the 3. Chapter.

Question.

TO keepe the commandements of God, what profit bringeth it?

An. Prosperity and length of life, verse 3.

Qu. *What Iewels must we hang about our neckes?*

An. Mercy and truth.

Qu. *Where must they be set?*

An. In the table of our heart, verse 3.

Qu. *Why doth God giue riches vnto men?*

An. By them to honour him, vers. 6.

Qu. *What is the reward of that honour?*

An. Our barnes shall be filled with abundance, and our presses burst with new wine, verse 10.

Qu. *In what sort must men be wise?*

An. Not in their owne conceit.

Qu. *Whom doth God correct?*

An. Such as he loueth, verse 12.

Quest. *At what rate is Wisedome valued?*

An.

An. To be more worth then gold or pearle, verſe 15.

Qu. *What be the hand-maids of wiſedome?*

An. Long life, verſe 16. pleaſant daies, verſe 17. ſecuritie of ſoule and body, verſe 23. 24. 25.

Qu. *What vices are elſe forbidden in this Chapter?*

An. All malice or deſire to hurt, ver. 29. All cauſeleſſe contention, verſ. 30. and all ſcorning and ſcoffing, verſ. 34.

Qu. *Why are theſe vices forbidden?*

An. Becauſe they are abhomination before the Lord, verſe 32.

The doctrine of the 4. Chapter.

Queſtion.

How are the wicked fed?

An. With the bread of extortion: and the wine of violence, verſe 17.

Qu. *What infecteth the whole courſe of life?*

An. A corrupt heart, falſe lips, and wanton eyes.

Qu. *What purifieth the whole courſe of life?*

An. A cleare heart, a true tongue, and a chaſte eye, verſe 23. 24. 25.

The doctrine of the 5. Chapter.

Queſtion.

HOw ſeemeth luſt at the firſt?

An. As ſweet as hony, verſe 3.

Qu. *How in the end?*

An. As bitter as wormewood, ver. 4.

Qu. *What hurt bringeth it to the body?*

An. It conſumeth the fleſh, verſe 11.

Qu. *What to the purſe?*

An. It leaues our goods in the hands of ſtrangers, verſe 10.

Qu. *Is there any thing elſe to be learned out of this Chapter?*

An. To liue vpon our owne labours, verſe 15. To be charitable to others, verſe 16. To keepe wedlocke vnviolated, verſe 18. 19.

Qu. *Why ought we to be carefull of theſe things?*

An. Becauſe we alwaies walke in the ſight of the Lord, verſe 12.

The doctrine of the 6. Chapter.

Question.

IN *what case is he that is surety for another man?*

An. Snared with the words of his owne mouth.

Qu. *What learne we by the Pismires?*

An. Diligence.

Qu. *How?*

Ans. To labour in Summer, to prevent the want of Winter.

Quest. *How commeth poverty vpon the slothfull?*

An Like an armed man.

Qu. *Which be the sixe things that God hateth?*

An. First, haughty eyes: secondly, a lying tongue: thirdly, a heart imagining euill: fourthly, feet swift to shed bloud: fiftly, a false witnesse: sixtly, sowers of contention, verse 17. 18. 19.

Qu. *What is our speciall duty to our Parents?*

An. Obedience to follow their instruction.

Qu. *How many wayes doth a wicked woman tempt?*

An. With the beauty of her face, the flattery of her tongue, and the wantonneſſe of her lookes, verſe 24.25.

Qu. *Is adultery worſe then theft?*

An. Yes.

Qu. *Why?*

An. Becauſe theft may be redeemed, but adultery deſtroyeth the ſoule, and the reproach thereof can neuer be put away, verſe 31.32.33.

The doctrine of the 7. Chapter.

Queſtion.

WHy is luſt called a deed of darkneſſe?

An. Becauſe commonly it practiſeth in the night, when the ayre is darke and blacke, verſe 9.

Qu. *The reaſon of that?*

An. Such is the guilt of conſcience, as it couets darkneſſe to ſhadow the filthineſſe thereof.

Qu. *What are the markes of an harlot?*

An. A wandring foot, verſe 13. An impudent face, verſe 14. And an inticing tongue, verſe 15.16.17.

Qu. *What is he like that yeeldeth to the inticement of luſt?*

An.

An. An Oxe led to the ſlaughter, a foole that goeth to the ſtockes, or a bird that haſteth to the ſnare, verſe 22. 23.

The doctrine of the 8. Chapter.

Queſtion.

IS *Wiſedome any niggard of her good graces?*

An. No, ſhe cryeth out vnto men in the gate, and in the entry of their houſes, in the toppe of high places, and by the high-way ſide, verſe 2. 3.

Qu. *What doth ſhe promiſe?*

An. The knowledge of excellent things, verſe 6.

Qu. *How doth ſhe induce the mindes of men to follow her?*

An. By promiſing vnto them that her doctrine ſhall be eaſie and plaine, verſe 9.

Qu. *What in this booke is vnderſtood by the name of wiſedome?*

An. The word of God and the doctrine of his Preachers, which is eaſie to all them that haue a deſire to learne.

Qu *Of what continuance is wiſedome?*

An. Euen from eternity, before the earth was made, the depth s begotten, or the mountaines ſetled, verſe 23. 24. 25.

The doctrine of the 9. Chapter

Queſtion.

IN this Chapter how doth Wiſedome allure her followers?

An. By calling them to a ſumptuous banquet.

Qu. *What is meant by that banquet?*

An. The Word of God, and the miniſtration of his Sacraments.

Qu. *In the 13. verſe it is ſaid, a fooliſh woman is troubleſome, what vnderſtand you by the fooliſh woman?*

An. Ignorant Preachers.

Qu. *What is their doctrine?*

An. Like ſtolne waters, ſweet to the fleſh, but vnpleaſant to the ſpirit, verſe 17. 18.

The doctrine of the 10. *Chapter.*

Question.

VV*Hat are the vertues and vices deciphered in this Chapter for our instruction?*

An. The first are wisedome & folly.

Qu. *What is the good that commeth by wisedome?*

An. A wise Sonne maketh a glad Father.

Qu. *What is the hurt that commeth by folly?*

An A foolish Sonne is a heauinesse to his Mother.

Qu. *What are the second?*

An. Sloath and diligence.

Quest. *What is the inconuenience of sloath?*

An. A sloathfull hand makes poore, verse 4.

Qu. *What profit comes by diligence?*

An. The hand of the diligent maketh rich, verse.

Qu. *What are the third?*

An. Righteousnesse and impiety.

Qu. *What is the good that commeth by righteouſneſſe?*

An. The memoriall of the iuſt ſhall be bleſſed.

Qu. *What is the hurt that commethby impiety?*

An. The name of the wicked ſhall rots verſe 7.

Qu. *What are the fourth?*

An. Innocencie, and guilt of conſcience.

Qu. *What is the good that commeth by innocencie?*

An. He that walketh vprightly, walketh boldly.

Qu. *What is the hurt that commeth by guilt of conſcience?*

An. Feare and ſhame, for he peruerteth his waies, and hee ſhall be made knowne, verſe 9.

Qu. *What are the fift?*

An. Loue and hatred.

Qu. *What is the good that commeth by Loue?*

An. It couereth offences, verſe 12.

Qu. *What is the hurt that commeth by hatred?*

An. It ſtirreth vp contentions.

Qu. *What are the ſixt?*

An. Silence and much babling.

Qu.

Qu. *What is the hurt of much babbling?*

An. In many words there cannot want iniquitie.

Qu. *What is the good that commeth by ſilence?*

An. He that refraineth his lippes, is wiſe, verſe 16.

The doctrine of the 11. *Chapter.*

Queſtion.

WHat are *falſe Ballances?*

Qu. An abhomination before the Lord.

Qu. *What doth a true waight?*

An. Pleaſe him, verſe 1.

Queſt. *When pride goes before, what followes?*

An. Shame, verſe 2.

Qu. *How is lowlineſſe rewarded?*

An. With wiſedome and honour.

Qu. *Can riches deliuer in the day of wrath?*

An. No.

Qu. *What is our refuge then?*

An. True righte ouſneſſe, verſe 4.

Qu. *How is the way of the righteous?*

An. Direct and ſtraight.

Qu. *How is the way of the wicked?*

An. Crooked and ſtumbling, verſe 5.

Qu. *Whither leads the path of the one?*

An. To life.

Qu. *Whither leads the path of the other?*

An. To death, verſe 19.

Qu. *Can friendſhip defend euill deedes?*

An. No: but in the end they ſhall be puniſhed, verſe 21.

Qu. *How ſhall hee be rewarded that is vertuouſly liberall?*

An With increaſe.

Qu. *How he that ſpareth more then is conuenient?*

An. With pouerty and indignation, verſe 24.

Qu. *How ſeemes a woman without diſcretion?*

An. Like a iewell of gold in a ſwines ſnout verſe 24.

Qu. *Whom doth the people curſe?*

An. Hoorders vp of Corne.

Qu. *And whom will they bleſſe?*

An. Such as bring it forth to ſell, verſe 26.

The doctrine of the 12. Chapter.

Question.

VVHat is a vertuous woman to her husband?

Answ. A crowne of gold vpon his head.

Qu. *And what is she that maketh her husband ashamed?*

An. Corruption to his bones, ver. 4.

Qu. *How doe the godly and wicked differ?*

An. First, in their thoughts: the thoughts of the iust are right; but the counsels of the wicked are deceitfull. Secondly, in their words: the talke of the wicked is to lie in wait for bloud; but the mouth of the righteous will deliuer them, verse 6. Thirdly, in their workes: the wicked worketh a deceitfull worke; but he that soweth righteousnes shall receiue a sure reward, chap. 11. 18. Fourthly, in their end: the wicked perish; but the house of the righteous shall stand, verse 7.

Qu. *Are not many men despised for pouertie?*

An.

An. Yes.

Qu. *But what is he that is poore and liueth of his owne labour?*

An. Better then hee that boasteth, and lacketh bread, verse 9.

Qu. *What are the words of a peruerse tongue?*

An. Like the prickings of a sword.

Qu. *Why?*

An. Because they prouoke others to anger, verse 18.

The doctrine of the 13. Chapter.

Question.

WHat is the chiefe vse of the tongue?

An. To glorifie God.

Qu. *Vsing it so, what followes?*

An. That a man shall receiue much good by the fruit thereof, verse 2.

Qu. *What is one property of a slug-gard?*

An. To desire much, but to take paines for nothing.

Qu. *How is he rewarded?*

An. His soule is still emptie, and he findes no reliefe, verse 4.

Qu. *There are two sorts of men, which vnder*

vnder the name of riches ſhew themſelues both diſſemblers, which be they?

An. He that maketh himſelfe rich and hath nothing: and he that maketh himſelfe poore hauing much wealth, verſe 7.

Qu. *But theſe qualities being referred to the goods of the minde, what is the fault of the firſt?*

An. Vaine-glory, to be proud of that he hath not.

Qu. *What is the fault of the ſecond?*

An. Not any at all, but rather a commendable modeſtie, that although hee be vertuous, yet hee had rather other men ſhould ſpeake of it then himſelfe, verſe 7.

Qu. *What ſhall became of euill gotten goods?*

An. They ſhall waſte.

Qu. *What of thoſe which are truely gotten?*

An. They ſhall increaſe, verſe 11.

Qu. *When hope is deferred, what doth it bring?*

An. Faintneſſe of heart.

Qu. *But once accompliſhed what is it then?*

An. A tree of life, verſe 12.

Qu. *What is it to be obedient?*

An.

An. It maketh a man gracious.

Qu. *What is it to be diſobedient?*

An. It maketh a man hated, verſ. 15.

Qu. *When we ſend forth a meſſenger, what muſt our care be?*

An. That he be vertuous and wiſe:

Qu. *Why?*

An. Becauſe a wicked meſſenger procureth much hurt to himſelf and others, but a faithfull Ambaſſadour is a preſeruation to both, verſe 17.

Qu. *How ſhall he be rewarded that refuſeth inſtruction?*

An. With pouerty and ſhame.

Qu. *How he that imbraceth diſcipline?*

An. He ſhall be honoured, verſe 18.

Qu. *What company ought we to keepe?*

An. The wiſe, ſo we ſhall be wiſe.

Qu. *What company ought we to ſhun?*

An. The company of fooles, becauſe with them we ſhall be afflicted, verſ. 20.

Qu. *To ſpare the rodde of correction toward our children when they offend, is it loue?*

An. No, but rather hate.

Qu. *Who loueth his children then?*

An. He that chaſtiſeth them; ver. 24.

The doctrine of the 14. Chapter.

Question.

WHat is a wise woman in a house?

An. A blessing to encrease.

Qu. *But what is a foolish?*

Answer. A curse to decay and ruine, verse 1.

Qu. *What is the way that seemeth right, but the issues thereof are death?*

An. The allurements to pleasure, verse 12.13.

Qu. *How doe we decline from God?*

An. In following the world.

Qu. *What shall our successe be in the end?*

An. We shall be made weary of our wayes, verse 14.

Qu. *When a tale is told, must we give credit straight?*

An. No, but consider the circumstances, verse 15.

Qu. *Who runnes into a sinne without care or consideration?*

An. A foole.

Qu. *Who feareth and departeth from sinne?*

An. The wise man, verse 16.

Qu.

Qu *Wherein consisteth the honour of a King?*

Answ. In the multitude of good subiects, chap. 28.

Qu *Who exalteth wisedome?*

An. He that is slow to wrath.

Qu. *Who exalteth folly?*

An. Hee that is of an hastie minde, verse 29.

Qu. *What doth he that oppresseth the poore?*

An. Reproueth God that made him.

Qu. *What doth he that sheweth mercy on the poore?*

An. Hee honoureth him that made him, verse 31.

Qu. *Wherein hath a Master pleasure?*

An. In a vertuous and wise Seruant.

Qu. *Wherein is he displeased?*

An. Toward him that is vicious and lewd, verse 35.

The doctrine of the 15. Chapter.

Question.

WHat pacifieth wrath?

An. A soft answere.

Qu. *What stirreth vp anger?*

An.

An. Froward words, verſe 1.

Qu. *Who ſpeaketh right and according to knowledge?*

An. The tongue of the wiſe.

Qu. *Who babbleth and vſeth vaine words?*

An. The mouth of the fooliſh, v. 2.

Qu. *From whom is nothing hid?*

An. From the eyes of the Lord, for hee beholdeth both the euill and the good, verſe 3.

Qu. *Doth his ſight pierce into the depth of hell?*

An. Yes.

Qu. *What learne you by that?*

An. That he much more ſeeth into the hearts of men, verſe 11.

Qu. *When the heart is ioyfull, what followes?*

An. A cheerefull countenance.

Qu. *When the heart is ſad, what enſues?*

An. Heauineſſe of looke, verſe 13.

Qu. *How liue the wicked?*

An. In continuall horror.

Qu. *How the vpright in conſcience?*

An. At a continuall feaſt, verſe 15.

Qu. *Are the richeſt men moſt happy?*

An. No: better is a little with the feare of the Lord, then great treaſure with trouble, verſe 16.

Qu

Qu. *How is homely fare made ſweet and delicate?*

An. By loue, for better is a dinner of greene hearbs with loue, then a ſtalfed Oxe with hatred, verſe 17.

Qu. *What followes the angry man?*

An. Woe and ſtrife.

Qu. *What followes the gentle & meeke?*

An. Peace and quietneſſe, verſe 18.

Qu. *How ſeemeth the way of the ſlothfull?*

An. As an hedge of thornes.

Qu. *Why?*

An. Becauſe he alwaies findeth ſome ſtay, and dares not goe forward.

Qu. *How ſeemeth the way of the diligent?*

An. Plaine and ſmooth, though neuer ſo rugged.

Qu. *And why?*

An. Becauſe he is diſmayed at nothing, verſe 19.

Qu. *Where doe mens thoughts come to nought?*

An. Where counſell is wanting.

Qu. *Where doe they proſper?*

An. Where much counſell is vſed, verſe 22.

Qu. *If we will liue, what way muſt we treade?*

An.

An. On high, that is, our conuerſation muſt be in heauen.

Qu. *Where lyes the way to death?*

An. Below, that is, in liuing after the faſhion of the world, verſe 24.

Qu. *When are words moſt acceptable?*

An. When they are ſpoken in due ſeaſon, verſe 23.

Qu. *To whom is the Lord neere when they pray?*

An. To the godly.

Qu. *To whom is he farre off?*

An. To the wicked, verſe 29.

The doctrine of the 16. Chapter.

Queſtion.

WHo is the guide of the tongue?

An. The Lord: for without him we are not able to ſpeake a good word, verſe 1.

Queſt. *What is the moſt abuſe amongſt men?*

An. Selfe conceit.

Qu. *How?*

An. In that euery mans wayes are cleane in his owne ſight.

Qu. *But who diſproueth them?*

An.

An. The wiſedome of the Lord that trieth the ſpirit, verſe 2.

Qu. *Are all things created for the glory of God?*

An. All things.

Qu. *What, the wicked?*

An. Yea, the wicked, that in their deſtruction he may be glorified, verſ. 4.

Qu. *What is a ſigne our ſinnes are forgiven?*

An. An vpright life after repentance, verſe 6.

Qu, *How ought a King to ſpeake?*

An. With diuine lippes.

Qu. *How is that?*

An. He muſt neyther prophane, nor tranſgreſſe in iudgement, verſe 10.

Qu. *What followes of that?*

An. His throne ſhall be eſtabliſhed, verſe 12.

Qu. *What is the wrath of a King?*

An. The meſſenger of death.

Qu. *What is his fauour?*

An. Life, or elſe a cloud of the latter raine, verſe 14. 15.

Qu. *Who is the gentleman V ſher to [illegible] ſtruction?*

An. Pride, verſe 18.

Qu. *To what is vnderſtanding compared?*

An. To a well of life.

Qu.

Quest. *Why?*

An. Because it ouerflowes with all sweetnesse of discipline, verse 23.

Quest. *To what are the lips of an euill man compared?*

An. To consuming fire.

Qu. *And why?*

An. Because he destroyeth himselfe and others, verse 27.

Qu. *Who setteth diuision amongst men?*

An. A Tale-teller, verse 28.

Qu. *What is vertuous old age?*

An. A crowne of glory, verse 31.

Qu. *Who is the most valiant?*

An. Not he that vanquisheth a City, but he that bridles his owne fury, verse 32.

The doctrine of the 17. Chapter.

Question.

Doth not high words beseeme a foole?

An. No.

Qu. *What doth much lesse beseeme a Prince?*

An. A lying tongue.

Qu. *What is the vertue of bounty?*

An.

An. Like the vertue of a precious ſtone.

Qu. *How is that?*

An. As the one draweth the eyes of the beholder (which way ſoever it is turned) ſo doth the other the hearts of people, verſe 8.

Qu. *What is the nature of wiſe Princes?*

An. They will not be reproved.

Qu. *What if they be?*

An. They will be offended with him that doth it, verſe 9.

Qu. *What is a ſharpe word to a good nature?*

An. More then an hundred ſtripes to a perverſe foole, verſe 10.

Qu. *Is a fooliſh wife to be ſhunned?*

An. Yea, as much as a Beare rob'd of her whelpes, verſe 13.

Queſt. *From whom ſhall evill never depart?*

An. From him that rewardeth evill for good, verſe 13.

Qu. *May we juſtifie the wicked?*

An. No.

Qu. *May we condemne the juſt?*

An. Neither.

Queſt. *And why ſo?*

An. Becauſe to doe either is abhomination before the Lord, verſe 15.

Qu.

Qu. *What good doth a fode get by his wealth?*

An. Nothing, if he seeke not Wisedome, verse 16.

Qu. *How is a friend known?*

An. By his good vnit at all times, verse 17.

Qu. *When is a foole counted wise?*

An. When he holdeth his peace, verse 28.

The doctrine of the 29. Chapter.

Question.

IS there any defect in wisedome?

Answ. No, it is like deepe waters, or the well spring of a flowing riuer, that is neuer empty, verse 4.

Qu. *How is the foole insnared?*

An. By his owne lips, verse 7.

Qu. *Who is the sleathfull knowe vare?*

An. To him that is a great waster, verse 9.

Qu. *How?*

An. As the one gets nothing, so the other spends all, and both their lines end in pouertie.

Qu. *What is the meanes to rise to honor?*

An.

An. Humilitie, verse 12.

Qu. *What procureth audience before high Persons?*

An. Gifts, verse 16.

Qu. *How doe the words of the rich and poore differ?*

An. The one speaketh roughly, as depending on his wealth: the other meekely, as fearing pouertie, verse 23. and in chap. 10. 15.

The doctrine of the 19. Chapter.

Question.

WHo gathers many friends?

An. He that is rich.

Qu. *Who is destitute of comforts?*

An. He that is poore, verse 4. 7.

Qu *Who shall not escape vnpunished?*

An. A false witnesse.

Qu. *Who is he that shall perish?*

An. A teller of lies, verse 9.

Qu. *What is it to deferre anger, and passe ouer offences with a cheerefull minde?*

An. Discretion in the soule, and glory to God, verse 11.

Qu. *What is the Kings wrath compared vnto?*

An.

An. To the roaring of a Lion.

Qu. *To what is sauour?*

An. The morning dewe, verse 12.

Qu. *From whence haue we riches?*

An. By inheritance from the world.

Qu. *But from whence a vertuous wife?*

An. From the hands of the Lord, verse 14.

Qu. *Who lendeth to the Lord?*

An. He that hath mercy vpon the poore, and he will be his recompence, verse 17.

Qu. *Who is better then a rich lyar?*

An. A poore man that is true, verse 22.

Qu. *How are the simple and ignorant admonished?*

An. By the punishment of the scornfull verse 25.

The doctrine of the 20. Chapter.

Question.

WHy must we beware of much wine?

An. Because wine-bibbers are scoffers and apt to quarrell, verse 1.

Qu. *Is it disgrace to cease from strife?*

An. No: but an honour.

Qu. *How?*

An. Because euery foole will be medling, verse 3.

Qu. *Why will not the sloathfull plow?*

An. Because it is Winter.

Qu. *What shall he therefore doe in Summer?*

An. Begge, verse 4.

Qu. *What doth drowsinesse cause?*

An. Pouertie.

Qu. *What doth watchfulnesse bring?*

An. Plenty of bread, verse 13.

Qu. *How seemes the bread of deceit?*

An. Sweet at the first.

Qu *How afterward?*

An. Like grauell in the mouth, ver. 7.

The doctrine of the 21. Chapter.

Question.

WHo is highest in authority vnder God?

An. The King.

Qu. *Can he doe all things then as pleaseth him?*

An. No, no otherwise then God hath appointed.

Qu. *Why so?*

An.

An. Because the hearts of Princes are in the hands of the Lord to dispose as he seeth good.

Qu. *Is not the company of a contentious woman irksome?*

An. Yes, and it is better to dwell in a corner of the house toppe, then with such a one in a wide Pallace, verse 9. and 19.

Qu. *Who shall cry and not be heard?*

An. He that stoppeth his eare at the crying of the poore, verse 13.

Qu. *What is it to wander out of the way of knowledge?*

An. All one as to remaine amongst the dead, verse 16.

Qu. *Which is the better, wisedome or strength?*

Answ. Wisedome.

Qu. *How proue you that?*

An. Because wisedome ouerthroweth the confidence of the mighty, verse 22.

Qu. *May any thing prevaile against the decree of the Lord?*

An. No, neither wisedome, vnderstanding, nor counsell, verse 30.

The doctrine of the 22. Chapter.

Queſtion.

WHat is the eſtimation of a good name?

An. More worth then riches. v. 1.

Qu. *Why muſt wee flie the path of the froward?*

An. Becauſe their way is full of thornes and ſnares verſe 5.

Qu. *When wee ſee a plague hang ouer vs for our offences, what muſt we doe?*

An. Hide our ſelues vnder the ſhadow of Gods mercy, by calling vpon his name.

Qu. *But what doe the fooliſh at ſuch a time?*

An. Goe on ſtill without repentance, and are puniſhed, verſe 3.

Qu. *To make children prowe vertuous old men, what ſhall we doe?*

An. Inſtruct them therein in their youth, verſe 6.

Qu. *Why is borrowing grieuous?*

An. Becauſe the borrower is ſeruant to the lender, verſe 7.

Qu. *Who kindles ſtrife?*

An. The ſcorner.

Qu. *How muſt we quench it?*

An.

An. By casting out the scorner, verse 10.

Qu. *Whose familiarity ought Princes to vse?*

An. Such as are pure of heart, v. 11.

Qu. *What will the Lord doe to them that robbe the poore?*

An. Spoyle the soules of them, as they spoyle theirs, verse 22. 23.

Qu. *With whom is it dangerous to conuerse?*

An. With the angry and furious man, verse 24.

The doctrine of the 23. Chapter.

Question.

AT the Table of a Ruler, what must we remember?

An. Sobriety, verse 1. 2. 3.

Qu. *What is correction to a childe?*

An. Deliuerance from destruction verse 14.

Qu. *Is enuie forbidden?*

An. Yea, euen against sinners.

Qu. *How?*

An. Not to vexe our selues at their prosperity, nor grieue in that we are not like them, verse 17.

Qu. *Why?*

An. Becauſe they ſhall be cut downe like graſſe, and wither: but our hope ſhall continue, Pſal. 37. 1.

Qu. *Why muſt wee not keepe company with drunkards and gluttons?*

An. Becauſe their life is odious, and their end pouerty, verſe 21.

Qu. *What part of our bodies muſt we dedicate to wiſdome?*

An. Our heart, verſe 26.

Qu. *Why is a whore compared to a deepe ditch?*

An. Becauſe ſhe deuoureth the ſoules of many, verſe 27.

Qu. *To whom is woe, ſorrow, wounds, and redneſſe of eyes?*

An. To them that tarry long at the wine, verſe 30.

Qu. *What other inconueniences follow drunkennеſſe?*

An. Though it be pleaſant at the firſt, it biteth like a Serpent in the end, it inkindleth luſt, and makes a man ſenſeleſſe of wrong, verſe 22. 23. 31.

The doctrine of the 24. Chapter.

Question.

HOw is warre to be enterprised?

An. Aduisedly, and with counsell, verse 6.

Qu. *When is a mans courage tried?*

An. In the day of aduersity, vers. 10.

Qu. *What must we doe when we see the innocent oppressed?*

An. Deliuer them.

Qu. *But if we doe not, are we excused to say we knew it not?*

An. No, for God which searcheth the heart, sees the contrary, verse 11. 12.

Qu. *What danger is he in that reioyceth at another mans fall?*

An. To turne the wrath of God from the other vpon himselfe, verse 17. 18.

Qu. *Who is to be abhorred of the whole world?*

An. Hee that saith to the wicked, thou art righteous, verse 24.

Qu. *Who is to be reuerenced of the whole world?*

An. Hee that boldly rebuketh the wicked, verse 25.

Qu. *In what state is the field of the sloathfull?*

An. Ouergrowne with thornes and nettles, verſe 31.

Qu. *What inſtruction receiue we thereby?*

An. To beware of the like ſinne?

Qu. *What are the words of the ſlothfull?*

An. Yet a little ſleepe, a little folding of the armes: or, there is a Lion without, &c. that ſo he may ſtill cheriſh his lazie humour, verſe 33.

The doctrine of the 25. Chapter.

Queſtion.

VVHen is a Prince a meet veſſell for the Lords vſe?

An. When he is purged from vice, and the corruption of lewde Counſellours, verſe 5.

Qu. *What are words ſpoken in fit place compared vnto?*

An. Apples of gold ſet in pictures of ſiluer, verſe 11.

Qu. *What is a faithfull meſſenger to him that ſends him?*

An. As cold in extremity of heate, verſe 13.

Qu.

Qu. *To what may we liken him that boasteth of false liberality?*

An. To clouds and winde without raine, making a great shew without any performance, verse 14.

Qu. *How must we taste the pleasures of this world?*

An. As we would hony, moderately, lest we surfet, verse 19.

Qu. *What is he like vnto that beareth false witnesse against his neighbour?*

An. A hammer, a sword, or the sharpe arrow.

Qu. *Why?*

An. Because his words bruise and wound, verse 18.

Qu. *What is the vnfaithfull like to in the time of trouble?*

An. A broken tooth, or a sliding foot, verse 19.

Qu. *To take a mans garment from him in Winter, what is it like?*

An. Vinegar poured vpon Allome, because as the Vinegar dissolueth the Allome, so doth such cruelty vndoe the needy, verse 20.

Qu. *Must wee hate him that hateth vs?*

An. No: but giue him bread if hee be hungry, and drinke if he be thirsty:

and so by noting our curteſie, his owne conſcience ſhall reclaime him, verſe 21. 22.

Qu. *What is hee like that cannot bridle his owne nature?*

An. A City without walles, ſubiect to any danger, verſe 28.

The doctrine of the 26. Chapter.

Queſtion.

IS honour vnmeet for a foole?

An. Yea, as inconuenient as ſnow in harueſt, verſe 1.

Qu. *Neede wee to feare a curſe that is cauſeleſſe?*

An. No more then the Sparrow doth the Fowler, when ſhee is in her flight, verſe 2.

Qu. *To whom belongs a ſpurre or a whip?*

An. To the horſe.

Qu. *To whom the rod?*

An. To the foole, verſe 3.

Qu. *What is it to giue honour to a foole?*

An. Euen the ſame, as to hide a pearle among ſtn heape of ſtones, verſe 2.

Qu.

Qu. *Of whom is there lesse hope then of a foole?*

An. Of him that is wise in his owne conceit, verse 12.

Qu. *What is it to meddle in a brawle?*

An. As much as to take a curst Dog by the eares verse 17.

Qu. *What doth the deceitfull man in his rage?*

An. Mischiefe, and saith it is a iest: like him that is madde, throwing firebrands abroad, and must bee borne withall because he is mad, verse 18. 19.

The doctrine of the 27. Chapter.

Question.

OF whom must we be praised?

An. Not of our selues, but of others, verse 2.

Qu. *What is anger?*

An. Cruell.

Qu. *What is envy?*

An. Not to be stood against verse 4.

Qu. *Why may we not boast of to morrow?*

An. Because we know not what the successe of the day will be, verse 1.

Qu. *What are the wounds of a lover?*

An.

An. Faithfull.

Qu. *What are the kiſſes of an enemy?*

An. Dangerous, verſe 6.

Qu. *Who deſpiſeth delicate meates?*

An. He that is full.

Qu. *Who thinketh bitter things ſweet?*

An. The hungry ſoule, verſe 7.

Qu. *Is the hearty counſell of a friend pleaſant?*

An. Yes, as an oyntment of perfume, ſo doth it reioyce the heart, verſe 9.

Qu. *In time of extremitie what muſt we cleaue to?*

An. Rather a neighbour neere hand, then a brother farre off, verſe 10.

Qu. *Can a contentious woman be concealed?*

An. No more then the winde, verſe 16.

Qu. *Ought not he that attendeth to be recompenced?*

Anſw. Yes, as hee that keepeth the Figge-tree ſhall eate the fruit thereof, verſe 11.

Qu. *May the eyes of a man be ſatisfied?*

An. No more then the graue, which is neuer full.

Qu. *May a foole be ſeparated from his folly?*

An.

An. No, not if you bray him in a morter with a peſtle, verſe 22.

Qu. *What is the duty of a Paſtor?*

An. To know the ſtate of his flocke, and to be watchfull ouer them, ver. 23.

The doctrine of the 28. Chapter.

Queſtion.

WHat is the terrour of a guilty conſcience?

An. To flie though no man purſue.

Qu. *What is the ſecuritie of innocency?*

An. To be confident as a Lyon, verſe 1.

Qu. *What cauſeth the change of many Princes?*

An. The tranſgreſſion of the Land, verſe 2.

Qu. *For whom doth the Vſurer gather his wealth?*

An. Not for himſelfe, but for ſome other that will vſe it better.

Qu. *Who ſhall obtaine mercy?*

An. He that confeſſeth his ſinnes.

Qu. *Who not?*

An Hee that hideth his offences, verſe 13.

Qu.

Qu. *Is it good to set a wicked ruler over the people?*

An. No, for he will behaue himselfe like a roaring Lyon, or hungry Beare, verse 15.

Qu. *Shall goods evill gotten prosper?*

An. No, they shall vanish, verse 20. and chap. 20. 21.

Qu. *Shall a man that rebuketh finde favour with the rebuked?*

An. Yes in the end, more then hee that flatters him, verse 23.

Qu. *What is he that robbeth Father or Mother?*

An. Beside a theefe, a destroyer, v. 24.

The doctrine of the 29. Chapter.

Question.

WHat is it to *stand against correction?*

An. Obstinacie, a disease vncurable, verse 1.

Qu. *What comes by the authoritie of the righteous?*

An. Ioy and comfort.

Qu. *What when the wicked rule?*

An. Sorrow and sighing, verse 2.

Qu. *How is a kingdome preserued?*

An. When the Magistrates are iust.

Qu.

Qu. *How is it brought to ruine?*

Answ. When the Magistrates take bribes, verse 4.

Quest. *What is the end of flattery?*

An. Deceit, verse 5.

Quest. *How is the foole knowne?*

An. By his lauish speech, he powreth forth his minde at once.

Qu. *How is a wise man knowne?*

An. By his taciturnity: hee will not speake but vpon occasion, verse 16.

Qu. *How doth wickednesse encrease?*

An. With the number of them that commit wickednesse, verse 16.

Qu. *What doth too much lenity?*

An. Make a seruant presume to be as a sonne, verse 21.

The doctrine of the 30. Chapter.

Question.

WHat is the danger poverty may fall into?

An. Theft.

Qu. *What is the danger wealth may fall into?*

An. Forgetfulnesse of God.

Qu. *What kind of life must we then pray for?*

An.

An. A competent, neither too much nor too little, verse 8. 9.

Qu. *What kinde of people are those, whose teeth are as swords, and whose iawes are knives, to eate vp the poore?*

An. Vsurers and extortioners, v. 14.

Qu. *Which be the foure things that are neuer satisfied?*

An. The graue, the barren wombe, the earth for water, and the fire for fuel, verse 19.

Qu. *What are the three things that are hid, and the fourth that cannot be knowne?*

An. The way of an Eagle in the aire, the path of a Serpent ouer a rocke, the course of a ship in the Sea, and the haunt of a man with a maide, verse 19.

Qu. *Which are the foure things that commonly abuse the state whereunto they are called?*

An. A seruant put in authority, a foole at a banquet, a hatefull woman married, and a hand-maide the heire to her Mistresse, verse 23.

Qu. *Which are the foure small creatures that giue checke to men for wisedome?*

An. The Pismire that prepareth meat in Summer against Winter, the Cony that builds her house in the rock, the Grashopper that obserueth order,

yet

yet hath no ruler, and the Spider that takes hold in Kings Palaces, verse 25. 26. 27. 28.

The doctrine of the 31. Chapter.

Question.

WHat learne you in this Chapter?

An. To be chaste and temperate, verse 3.

Qu. *Chaste, as how?*

An. In these words: Giue not thy strength to women.

Qu. *Temperate as how?*

An. To refraine from drinking of wine, verse 4.

Qu. *What learne you else?*

An. How to know a vertuous woman.

Qu. *How is a vertuous woman knowne?*

An. By her painfulnesse: she seeketh woll and flaxe, and laboureth cheerefully, verse 13. By her watchfulnes: she will rise while it is yet night, verse 15. By her providence: with the fruit of her hand she planteth a vineyard, verse 16. By her charity: she stretcheth out her hand to the poore, verse 20. And by her

her faith: in the latter day she shall rejoyce, &c. verse 25.

Finis Prouerbs.

ECCLESIASTES, OR the PREACHER.

Question.

WHo writ this Booke?

An. Salomon.

Qu. *Why is it called by the name of the Preacher?*

An. Because *Salomon* by way of exhortation labours to instruct all men how to hate the vanities of the world, and to affect nothing but heavenly blessednes.

Chapter 1.

Question.

WHat are the pleasures of this life?

An. Vanity of vanities, verse 2.

Qu. *Is there any thing vnder heauen a man may say that hath not beene before?*

An. Nothing, verse 10.

Qu. *Is wisedome likewise vaine?*

An. Yes, and vexation of spirit, v. 17.

Chapter

Chapter 2.

Question.

WHerein then consisteth happinesse, in mirth and ioy?

An. No, verse 2.

Qu. *In banqueting?*

An. No, verse 3.

Qu. *In sumptuous buildings?*

An. No, verse 4.

Qu. *In gold and siluer?*

An. No, verse 6.

Qu. *In multitude of seruants?*

An. No, verse 7.

Qu. *In authority?*

An. No, verse 8.

Qu. *What is the reason?*

An. Because they are all transitory, and leaue behind them vexation of spirit, verse 11.

Qu. *Wherein is the foole and wise man alike?*

An. In death, verse 11.

Qu. *What are the dayes of man?*

An. Trauaile and sorrow, verse 23.

Chapter

Chapter 3.

Queſtion.

WHat is here ſet downe?

An. The mutability of time.

Qu. *What learne we by that?*

An. Firſt, that nothing in this world is permanent: Secondly, not to be grieued, if wee haue not all things at once, nor enioy them ſo long as we would, from the 1. to the 8.

Qu. *Why can we haue nothing but by painefull trauell?*

An. Becauſe thereby the Lord doth humble vs, verſe 10.

Queſt. *Are the conditions of men and beaſts alike?*

An. Yes, touching the death of their bodies, verſe 19.

Qu. *How doe they differ?*

An. The one is partaker of reaſon, the other is gouerned by ſenſe; the one periſheth body and ſoule, the other liueth eternally.

Qu. *How? both in body and ſoule?*

An. Yes, after the reſurrection of the fleſh.

Chap.

Chapter 4.

Queſtion.

HOw doth hee further proue vanitie of ſpirit?

An. In that the innocents are ſtill oppreſſed, and no man comforteth them, verſe 1.

Qu. *How is the poore man preferred before the King?*

An. By wiſedome, verſe 13.

Qu. *What is the bond of friendſhip?*

An. Society.

Qu. *What is the benefit of ſocietie?*

An. Mutuall comfort and helpe one man to another, verſe 10.11.12.

Chapter 5.

Queſtion.

IN ſpeaking to God, what muſt we auoid?

An. Temerity and multitude of words, verſe 1.

Qu. *Who doth ſee the oppreſſion of the poore?*

An. The Lord.

Qu. *Who ſhal redreſſe them?*

An.

An. He that ſees them, verſe 7.

Qu. *What learne we by this?*

An. Not to be aſtonied at the malice of the world, ſince our Reuenger liues.

Qu. *How is the deſire of the couetous?*

An. Inſatiable, verſe 9.

Qu. *For what is the night appointed?*

An. For reſt vnto all creatures.

Qu. *How reſts the couetous man?*

An. Vnquietly.

Qu. *How reſts the poore labourer?*

An. His ſleepe is ſweete vnto him, verſe 11.

Chapter 6.

Queſtion.

HOw is the rich man miſerable?

An. In that God hath giuen him much treaſure and wealth, and he wanteth the power to enioy it, verſe 2.

Qu. *How commeth that to paſſe?*

An. Either by parſimony, loſſe, or ſudden death.

Chapter 3.

Queſtion.

WHy is the day of death better then the day of birth?

An. Becauſe our birth is the entrance to ſorrow and affliction: and our death the gate to joy and happineſſe, verſe 3.

Qu. *Why is it better to go into the houſe of mourning then into the houſe of laughter?*

An. Becauſe in the houſe of mourning we ſhall behold the iudgement of God, and thereby learne to amend our liues, verſe 4.

Qu. *Why is it better to heare the rebuke of a wiſe man, then the ſong of a foole?*

An. Becauſe the one is inſtruction, the other loſſe of time.

Queſt. *What is the perverſeneſſe of the world?*

An. That the iuſt ſometime periſh, and the wicked man continueth long in his malice, verſe 17.

Qu. *When we are admoniſhed to leaue wickedneſſe, what muſt we do?*

An. Come at the firſt call, verſe 19.

Chapter

Chapter 8.

Question.

WHom doth a tyrant hurt?

An. Himselfe as well as others, verse 9.

Qu. *Doth God punish sinners?*

An. Yes.

Qu. *Wherefore?*

An. To their greater iudgement.

Qu. *Doth God afflict the righteous?*

An. Yes.

Qu. *Wherefore?*

An. For their triall, and to their greater comfort, verse 12. 13. 14.

Chapter 9.

Question.

DOe prosperity and aduersity teach vs whom God loueth, & whom he hateth?

An. No.

Qu. *Why?*

An. Because they happen indifferently both to the righteous and vnrighteous, verse 2.

Qu. *What is the difference then?*

An. The righteous are assured of God

Gods fauour by faith, so are not the other, chap. 4.

Qu. *What is the opinion of Epicures?*

An. They had rather be abiect and liue, then honourable and ilie, which is meant by the liue Dog and dead Lyon, verse 4.

Qu. *Why were they of that opinion?*

An. Because after this life, they thought there was no other being.

Qu. *How doth the world deceiue her fauorites?*

An. By making them thinke they are blessed of God, when they haue wealth and good successe in this life.

Qu. *Are not those then the blessings of God?*

An. Yes, to them that vse them to his glory, and the benefit of the poore, otherwise not.

Chapter 10.

Question.

How are the deeds of the wise?

An. Discreet.

Qu. *How are the deeds of the fools?*

An. Rash and absurd, verse 4.

Qu. *What vanity doth Salomon else note in this Chapter?*

An. That the worthy are displaced and the vnworthy aduanced, verse 6. 7. That the Land is miserable, whose Prince wanteth discretion, and whose Nobles are giuen to their owne lusts and pleasures, verse 16.

Qu. *What treason doth God condemne in a subiect against his Prince?*

An. Not onely treason in act, but treason in thought, verse 20.

Chapter 11.

Question.

To *whom must the rich be liberall?*

An. To the poore.

Quest. *When?*

An. In this life, because after death there is no further power.

Qu. *How must they be liberall?*

An. In dispersing their almes to many.

Qu. *By what example are we taught to be charitable?*

An. By the cloud that powreth raine: by the sea that casteth vp her increase: by the earth that yeeldeth varietie of fruits: by the Sunne that casteth out his

his beames from East to West: all which are not thus serviceable, and gracious for themselues, but for the benefit of others.

Qu. *How shall the charitable man be rewarded?*

An. With plenty on earth, and treasure in heauen.

Qu. *If vanity be forbidden, why doth* Salomon *in the 9. ver. of this chap. counsell vs to follow the lusts of our owne hearts?*

An. He doth it in derision (as if hee should say) goe to ye worldlings, glut your selues with all manner of vanity: but remember one day you shall come to iudgement for all, verse 9.

Chapter 12.

Question.

TO whom must we dedicate our youth?

An. To the Lord.

Qu. *Why?*

An. Because in age we shall be more vnapt, verse 1.

Qu. *How shall we be more vnapt?*

An. By reason of the weaknesse of the body, which is set downe in the 3. 4. 5. 6. and 7. verses.

Qu. [illegible] verse 7.

Finis Preacher.

The Song of SALOMON.

Chapter I.

question.

What is contained in the Song of Salomon?

An. A lively description of the mutuall loue betweene Christ and his Church, vnder the names of Bride and Bridegroome.

Qu. What is vnderstood by the Church?

An. Euery faithfull soule.

Qu. To what doth the faithfull Soule compare her Bridegroome Christ Iesus, in this first Chapter?

An. To the sauour of a sweete ointment, because of his gracious benefits toward her, verse 4. To the Curtens of Pharaoh, because of his power and strength, verse 5. To a bundle of myrrhe, because of his holinesse, verse 12. To the Grapes of Engedie, for his saluing health, verse 13.

Qu.

Qu. Can the soule approach neere unto Christ upon her owne accord?

An. No, but except shee be drawne: that is, incited by his holy Spirit, verse 3.

Chapter 2.

Question.

Qu. Where doth the Church desire to rest?

An. Vnder the shadow of Christ, comparing him to a tree, verse 3.

Qu. With what will shee be fed?

An. With the fruit of his doctrine, verse 3. 5.

Qu. To what doth Christ compare his Church?

An. To a Rose and a Lilly amongst thornes.

Qu. Why?

An. First, for her beauty and pleasure: secondly, for her excellency above all other things, in that all other things in respect of her, are but as thornes, verse 2.

Qu. How doth shee figure the coming of Christ?

An. Vnder the name of a Roe, or

young Hinde, looking through the grates of a window.

Qu. *What is shadowed by this?*

An. The divinity of Christ, shining through his humanity, verse 9.

Qu. *Cannot he then be perfectly knowne in this life?*

An. No, no more then one that stands behind a grate can be wholy or perfectly seene with bodily eyes.

Qu. *What did Christ after he came?*

An. Called to his Beloved the Church, verse 10.

Qu. *Did she answere his calling?*

An. No, but hid her selfe in the holes of the rocke, verse 14.

Quest. *Why did she so?*

An. Because of her sinnes.

Qu. *How did he comfort her?*

An. By telling her the Winter was past, that is, sinne was killed, and the cheereful Spring appeared: that is, grace and salvation was come, verse 11. 12.

Quest. *What is the Church compared vnto?*

An. A Dove.

Qu. *Why?*

An. Because of her meeknesse, v. 14.

Qu. *What are the enemies of the Church compared vnto?*

An.

An. To Foxes.

Qu. *Why?*

An. Because of their malice and craft, verse 15.

Chapter 3.

Question.

WHat is the desire of the Church?

An. To be ioyned inseparably with Christ, verse 4.

Qu. *How doth shee thinke to satisfie her desire?*

An. By seeking after him.

Qu. *When?*

An. At all times, and in all places: but especially in the time of trouble and persecution, verse 12.

Qu. *Will he hears her?*

An. Yes, and deliuer her, making her rise out of the wilderness of affliction, like a pillar of smoake perfumed with myrrhe and incense.

Qu. *How is that?*

An. Triumphantly.

Qu. *What will he then doe?*

An. Shew her his place of rest, the guard set to attend it, and his crowne of glory, verse 7. 11.

Qu. *What be those?*

An. First, quiet of conscience: secondly, protection of Angels: thirdly, eternall happinesse.

Chapter 4.

Question.

What doth Christ in this Chapter?

An. Set forth the beauty of his Spouse,

Qu. How?

An. By comparing her to divers precious and pleasant things.

Qu. *To what doth he compare her eyes?*

An. To a paire of Doves, verse 1.

Qu. *To what her haire?*

An. To a flocke of Goates, looking downe Gilead, verse 1.

Qu. *To what her teeth?*

An. To the woull of sheepe new washt, verse 2.

Qu. *To what her lips?*

An. To a threed of scarlet, or the dropping of the hony-combe, ver. 3. 11.

Qu. *To what her necke?*

An. To the tower of David, verse 4.

Qu. *To what her brests?*

An.

An. To two young Roes, feeding amongst Lilies, verse 5.

Qu. *To what else?*

An. To the pleasure of wine, or the sauour of sweet spices, verse 10.

Qu *To what her whole body?*

Answ. To a garden planted with Pomegranates, Spikenard, Calamus, Cynamon, Myrrhe, Aloes, and all other chiefe Spices, verse 12. 13. 14.

Qu. *The Church or the soule of the faithfull being compared to a garden, what doth she?*

An. Call vpon her Bridegroome (Christ Iesus) to blow vpon her a sommer of liuing waters, and to breath vpon her with the breath of his holy spirit that she may fructifie.

Qu. *In what?*

An. In loue and true obedience.

Qu. *Why is the Church of Christ compared vnto these earthly pleasures?*

An. Because of our weake capacity, that by these visible creatures we may in some measure apprehend the inuisible glory of Christ and his Church.

Chapter 5.

Question.

WHat doth Christ in this fift Chapter?

An. Call the faithfull to a banquet of Spices, hony, milke, and wine.

Qu. What is signified thereby?

An. His bounty, in heaping his graces vpon the faithfull, verse 1.

Qu. Are we ready to come when he calls?

An. No: sleepe, meate, the cares of this world detaine vs, verse 2.

Qu. Doth he then forsake vs?

An. No; he stands without calling still till his locks be wet with the dew of the night.

Qu. What vse shall you by that?

An. The long patience of the Lord toward sinners, verse 3.

Qu. But if we abuse that patience, what shall befall vs?

An. We shall seeke the Lord, and he will not be found, verse 6.

Q. In his absence what successe have we?

An. We fall into the hands of cruell watchmen.

Qu. Who be they?

An.

An. False teachers.

Q. *How doe they handle us?*

An. Wound our Consciences with their traditions, verse 7.

Qu. *What marke doth the Church deliuer of Christ, to finde him out?*

An. She saith, his head is of gold, ver. 11. His eyes are like Doues, ver. 12. His cheekes are as beds of Spices, and sweet flowers, verse 13. His lippes like Lillies, dropping with Myrrhe, verse 13. His hands as rings of gold, set with the Chrisolite, verse 14. His belly Iuory, couered with Saphires, ver. 14. His legs as pillars of marble, set vpon sockets of gold, verse 15. His countenance as Libanon, verse 15. His mouth as sweet things, verse 16.

Qu. *What is signified by these comparisons?*

An. The infinite gifts and graces, which the presence of Christ brings to the faithfull.

Chapter 6.

Question.

How is the Church assured of the loue of Christ?

An.

An. By his words.

Qu. *What are they?*

An. I am my beloueds, and my beloued is mine, verse 3.

Qu. *How many Churches be there?*

An. But one true Church, as there is but one Christ the head thereof.

Qu. *How ought the true Church to be affected?*

An. Chastly and without pollution.

Qu. *How beautifull?*

An. Fresh, as the morning; faire as the Moone; cleare as the Sunne; and terrible as an Armie with Banners, verse 9.

Chapter 7.

Question.

HOw many are the speciall vertues of the Church?

An. Faith and good workes.

Qu. *How are they expreſt vnto vs?*

An. By the similitude of the Palme-tree, verse 7.

Qu. *What are the properties of the Palme-tree?*

An. The leaues are alwaies greene, and the fruit continuall.

Qu.

Qu. *Apply?*

An. As the tree is always greene, and full of fruit, so ought our faith to be flourishing, and our good deeds without ceasing.

Chapter 2.

Question.

Of whom will the Church be taught?

An. Of Christ alone, verse 3.

Qu. *By whom is she upheld?*

An. By the strength of his hands verse 3.

Qu. *In what sort doth she desire Christ to manifest his love toward her?*

Answ. By setting her as a seale upon his heart, and a signet upon his arme, verse 6.

Qu. *What is his love?*

An. A burning zeale, not to be quencht, verse 7.

Qu. *How is his love?*

An. Cruell like the grave, verse 6.

Qu. *Where is the dwelling of Christ?*

An. In his Church.

Qu. *How must she be fortified for his presence?*

An.

An. With a wall and a doore.

Qu. What is vnderstood by these two things?

An. Fidelitie and constancie.

The Prophet ISAIAH.

Question.

How was Isaiah *descended?*

An. From the linage of Kings.

Qu. Who was his father?

An. Amoz brother to *Azerias* King of Iuda.

Qu. How long did he prophesie?

An. Threescore and foure yeeres, from the time of *Vzziah*, to the raigne of *Manasseh*.

Qu. Who put him to death?

An. Manasseh.

Qu. Vpon how many points doth the doctrine of the Prophets consist?

An. Vpon three.

Qu. Which be they?

An. Instruction, reprehension, and consolation.

Qu. Instruction, how?

An. To teach them to know their sinnes.

Qu.

Qu. *Reprehension, how?*

An. To rebuke them for sinne.

Qu. *Consolation, how?*

An. To comfort them vpon their repentance.

Chapter 1.

Question.

WHat was the first sin Isaiah *reproued?*

A. The ingratitude of the Israelites.

Qu. *Wherein stood their ingratitude?*

An. In forsaking their God that had nursed and brought them vp.

Qu. *How did hee shew them their ingratitude?*

An. By the example of brute beasts: the Oxe and the Asse knew their Masters cribbe, but Israel forgets his God, verse 3.

Qu. *What was the second sinne* Isaiah *reproued?*

An. Obstinacy, or stubbornnesse of heart.

Qu. *How were the Israelites obstinate?*

An. In that being plagued, they continued still in their wickednesse, verse 5.

Qu.

Qu. *What is threatned to such kinde of people?*

An. Desolation to their Land, and destruction to themselves, verse 7. 8.

Qu. *What is the third sinne Isaiah reproved?*

An. Hypocrisie.

Qu. *Wherein were they hypocrites?*

An. In thinking to please God with their multitude of Sacrifices: notwithstanding that they had neither faith nor repentance.

Qu. *To pray then, or doe any other service to God, without faith and repentance, how is it accepted?*

An. The Lord turnes away his face, hates it, and thinkes it abhominable, verse 13. 14. 15.

Qu. *But if we come with a pure heart, how will he deale with us?*

An. Though our sinnes were as red as Crimson, he will make them as white as snow, verse 18.

Qu. *What was the fourth sinne Isaiah reproved?*

An. Extortion: their hands were full of blood: their Princes maintained theeses, and delighted in bribes: nor was the widdow or fatherlesse regarded.

Qu.

Qu. *How did God account of them for those offences?*

An. As his enemies, verse 24.

Qu. *How did he threaten to punish them?*

An. By pouring out his vengeance vpon them.

Qu. *After what manner?*

An. In burning out the drosse of their wickednesse by the fire of affliction, verse 25.

Chapter 2. 3. 4.

Question.

IN all the threatnings which God pronounceth against the world for sin, what is still remembred?

An. The mercy of his couenant, that his Church should still be preserued and planted.

Quest. *Where?*

An. In Ierusalem first, and after through the whole world, verse 2.

Qu. *What learn you by that?*

An. That the Gentile as well as the Iew shall be made partaker of the reconciliation betweene God and man, by the comming of Iesus Christ.

Qu.

Qu. *What was the fifth sinne* Isaiah *reproued?*

An. Haughtinesse of minde.

Qu. *How was it punished?*

An. By being brought low, chap. 2. 12.

Qu. *What was the sixt sinne* Isaiah *reproued?*

An. Mens confidence in their riches.

Qu. *How was that punished?*

An. They were made poore, chap. 2. 19.

Qu. *Where rests the spoyle of the poore?*

An. In the hands of the couetous, chap. 3. 14.

Qu. *What was the seuenth sin* Isaiah *reproued?*

An. The pride of women.

Qu. *Wherein did their pride consist?*

An. In their lookes, in their gate, and in their cloathing.

Qu. *How were their lookes?*

An. Haughty.

Qu. *How was their gate?*

An. Minsing, and they made a tinkling with their feet, chap. 3. 29.

Qu. *How was their attire?*

An. Too costly and effeminate, vsing perfumes, bracelets, earings, curlings, and such like, more then was needfull.

Qu.

Qu. How did God punish them?

An. He turned their sweet smells into stinches, their neat array into sackcloth and ragges, their pride of hayre into baldnesse, and their beauty into burning, chap. 3. 24.

Qu. Doth God take the husbands of such women away?

An. No, here lets them fall by the sword, takes away the wise and the strong from amongst them, and sets fooles and effeminate persons to rule the Land, chap. 3. 2. 4.

Chapter. 5. 1. 7.

Question.

What doth Isaiah compare the house of Israel unto?

An. To a Vineyard.

Qu. Who planted it?

An. God.

Qu. Where did he plant it?

An. In the best plants.

Qu. What fruit brought it forth?

An. Wilde grapes.

Qu. What did the Lord to it then?

An.

An. He puld downe the hedge, and laid it waste, chap. 5. 1. 2. 3.

Qu. Apply this to the present time?

An. England may be said to be the Vineyard of the Lord: the Inhabitants his Vine, which hee hath a long time cherisht and defended; but if he finde wee bring forth wilde grapes for good grapes, deedes of corruption for deedes of sanctity: he will suffer vs to be trodden downe and destroyed.

Qu. Against how many sorts of men doth Isaiah *pronounce a woe in this Chapter?*

An. Against foure.

Qu. Which are the first?

An. Extortioners: woe vnto them that ioyne house to house, and land to land, chap. 5. 8.

Qu. Which are the second?

An. Drunkards: woe vnto them that rise early to drinke wine, and to them that continue vntill night, chap. 5. 11.

Qu. Which are the third?

An. Inticers to vanity: woe vnto them that draw iniquity with cords of vanity, and sinne as with Cart-ropes, chap. 5. 15.

Qu. Which are the fourth?

An. Penterters of truth: woe bee vnto

vnto them that speake good for evill, and evill for good, which put darkness for light, and light for darkness, chap. 5. 20.

Qu. *Which are the fifth?*

An. Contemners of discipline: woe vnto them that are wise in their owne conceit, chap. 5. 21.

Qu. *How shall it be with those men?*

An. Their roote shall be as rottenneſſe, and their bud as dust.

Qu. *What else?*

An. The Lord will make a sight to a strange nation, that shall come sodainly vpon them and destroy them, chap. 5. 26.

Chapter 7. to 41.

Question.

Did Isaiah *prophesie of Christ?*

An. Yes.

Qu. *How?*

An. That hee should be borne of a Virgin, and be a stumbling blocke to many of the Iewes, chap. 7. 14. and chap. 8. 14.

Qu. *What should his name be?*

An. Immanuel.

Qu. *What doth that signifie?*

Qu. Why did God send Christ the Messias?

An. First, in regard of his promise, chap. 2.1.5. Secondly, in regard of his zeale, chap. 9.7.

Qu. [illegible]

An. The Assyrians and Aegyptians.

Quest. How did they vex their enemies?

An. He was to them a fire, and consumed them: and to his repentant people a light to comfort them, chapter 10. 23.17.

Qu. Who was that light?

An. Christ the perpetuall peace-maker, chap. 11.6.7.8.

Qu. Who was the fire that destroyed the Assyrians?

An. The Medes and Persians, chap. 13.17.

Qu. How will God punish the Israelites?

An. As his children, to chastise them, chap. 14.1.

Qu.

Qu. *How the Assyrians and others?*

An. As his enemies, quite to destroy them, chap. 12. 19.

Qu. *Against how many kingdomes did* Isaiah *prophesie?*

An. Against eight.

Qu. *Which be they?*

An. The Kingdome of the Ægyptians, chap. 19. The kingdome of the Caldeans, ch. 21. The kingdomes of Tyre and Sidon. The kingdome of the Assyrians, chap. 10. 16. The kingdome of the Israelites, chap. 22. The kingdome of the Arabians, cha. 21. And the kingdome of the Devill, chap. 27.

Qu. *In which of these Kingdomes did God still reserve a small number to himselfe?*

An. In the kingdome of the Hebrewes.

Qu. *Were the people soone instructed in the word of God?*

An. No, but with much adoe, and often repeating precept vpon precept, and line vpon line, chap. 28. 14.

Qu. *What was the reason?*

An. Their corruption of life, and slacknesse to all goodnesse, chap. 28. 7.

Qu. *How were they corrupt in life?*

An. By professing God with their lippes,

lippes, and denying him in their heart, chap. 22. 13. 9.

Qu. *What was the punishment assigned vnto them for that?*

An. Their Prophets were blinde and could not direct, and they had their eyes shut vp that they could not see what was good for themselues.

Qu. *What is the doctrine we learne thereby?*

An. That the Preacher can neither teach, nor the hearer vnderstand, except God open the mouth of the one, and prepare the heart of the other.

Qu. *How doth God punish sinners in this life?*

An. With the bread of aduersity, and the water of affliction, chap. 30. 20.

Qu. *But if they repent how are they rewarded?*

An. With great plenty.

Qu. *What is the punishment of the wicked after this life?*

An. The torments of hell.

Qu. *Is there any mention of hell in the booke of Isaiah?*

An. Yea.

Qu. *Where?*

An. In the 30. chap. and 33. verse.

Qu. *Repeate the description.*

An.

An. *Tophet* is prepared of old, euen for the King, it is deepe and large, the burning thereof is fire and much wood, the breath of the Lord like a riuer of brimstone, doth kindle it.

Chapter 31. *to* 45.

Question.

When we trust in the Lord, how doth he defend vs?

An. As the Lyon doth his prey, chap. 31. 4.

Qu. *But if we forsake him, and seeke helpe of others, what shall become of vs?*

An. Both the helper and the helped shall perish, chap. 34. 3.

Qu. *What shall their habitation be made?*

An. A hold for Dragons, and a court of Ostriches, chap. 34. 13.

Qu. *What fruit shall it yeeld?*

An. Thornes, nettles, and thistles.

Qu *But what shall be the habitation of such as depend vpon Christ?*

An. Flourishing and full of ioy, there shall neyther Lyon nor noysome beast come neare it, chap. 32. 2. 3. The weake shall be made strong, chap. 35. 4. The blinde shall see. The deafe shall heare,

chap. 35. 5. The lame shall leape. The dumbe shall speake, chap. 35. 6.

Qu. *Who doth Isaiah prophesie should prepare the way of Christ?*

An. Iohn Baptist, chap. 40. 3.

Qu. *Where should he proclaime his message?*

An. In the wildernesse.

Qu. *What should his direction be?*

An. To haue all lets removed, chapter 40. 4.

Qu. *May the essence of God be comprehended vnder any forme.*

An. No, no more then the waters can be held in a mans fist: heauen measured with a span: the dust of the earth numbred: or the mountaines weighed, chapter 40. 12.

Qu. *What is the earth in his sight?*

An. As a litele dust.

Quest. *What the Nations of the earth?*

An. As a drop of water, or as grasshoppers, chap. 40. 15. 22.

Qu. *But what are they whom the Lord exhaleth?*

An. As a threshing instrument, able to bruise mountaines to powder, or as a whirlewind to scatter hils like chaffe, chapter 41. 15. 16.

Qu.

Qu. *How doth Isaiah teach the people to abhorre Idolatry?*

An. By describing vnto them the power of God, and the weakenesse of Idols, chap. 41. 21. 23.

Qu. *Declare the difference?*

An. God is a liuing essence:
Idols dead mer all.
God is without beginning:
Idols are made with mens hands.
God can doe all things:
Idols nothing.
God knoweth all things:
Idols nothing.

Qu. *What comfort haue the faithfull in distresse?*

An. To thinke they haue a God that is able, willing, and hath promised to deliuer them, chap. 43.

Chapter 45. to 55.

Question.

By whom did God promise deliuerance to his people from the captiuitie of Babylon?

An. By Cyrus King of Persia.

Qu. *What was Cyrus?*

An. An heathen Prince.

Qu. *Did he not know God?*

An. Yes, by a certaine particular knowledge of his power but not to worship him aright, chap. 45. 1. 4.

Qu. *How many yeeres did* Isaiah *prophesie of this deliverance before it came to passe?*

An. An hundred yeeres.

Qu. *Why did God choose a heathen Prince to deliver his people?*

An. The more to expresse his loue and power, for the vnlikelier the means was, the greater cause had the Israelites to glorifie him.

Qu. *Were not the Babilonians Gods Instruments for the punishing of his people?*

An. Yes.

Qu. *Why then is he so much offended with them for doing it?*

An. Because in executing his iudgements they shewed no mercy, and waxed proud by his victory, chapter 47. 6. 7.

Qu. *What is the cause of Israels captiuitie?*

An. Their transgressions.

Qu. *What is the cause of their deliuerance?*

An. The couenant of Gods mercy, chap. 50. 1.

Qu.

Qu. *Of what continuance is Gods mercie?*

An. For euer: the heauens shall vanish like smoake, and the earth waxe olde like a garment, but the saluation of the Lord shall not be abolished, chap. 51.6.

Qu. *Of what continuance are his iudgements?*

An. But for a time: Can a woman forget the childe of her wombe? if shee could, yet the Lord will not forget his, chap. 49.15 & chap 51.21. chap. 54.8.

Qu. *To whom then must the afflicted flie?*

An. To God.

Qu. *How will he establish them?*

An. In glory: their foundation shall be of precious stones, chapter 54.11. In peace: they shall be farre from oppression, chap. 54.14. In strength: whosoeuer shall gather himselfe against them, shall fall, chap. 54.15.

Chapter 55. to 61.

Question.

For what doth God offer [illegible] vnto vs?

An. Neither for gold nor ſiluer, but freely, as the Prophet ſaith: Come, buy water, wine, and milke, without ſiluer, and without money, chap. 55. 1.

Qu. *What is meant by water, wine, and milke?*

An. All things neceſſary to a ſpirituall life, as they are neceſſary to this corporall life.

Qu. *What is the recompence God requireth?*

An. Obedience, to execute iuſtice, the benefit whereof returnes vnto man, chap. 56. 1.

Qu. *How are our vertues acceptable?*

Anſw. If they be without hypocriſie.

Qu. *How doe hypocrites faſt?*

An. In punniſhing the body, and putting on ſacke cloth, notwithſtanding that their hearts are full of malice, cha. 58. 4. 5.

Qu. *How doe the faithfull faſt?*

An In breaking the bonds of wickednes; in feeding the hungry, viſiting the captiue, and clothing the naked, cha. 58. 6. 7.

Qu. *What brings vs to the knowledge of theſe things?*

An. The preaching of the Word.

Qu.

Qu. *What kinde of men must Preachers be?*

An. In voyce, Trumpets; in care, Watch men, to crie aloud and continually, chap. 58. 1. chap. 62. 6.

Chapter 65.

Question.

BEcause the Iewes had such Preachers amongst them continually, and yet fell from the Lord, what was their punishment?

An. They were reiected, chap. 65. 12.

Qu. *Who were chosen in their stead?*

An. The Gentiles, chap. 65. 1.

Qu. *What are they?*

An. All nations but the Iewes.

Qu *Doth this his mercy extend to all?*

An. Yea, and his Maiesty beyond all.

Qu. *How prove you that?*

An. Because when the Iewes would haue built him a house, he forbad them, chap. 66. 1.

Qu. *What was the reason?*

An. He filled heauen and earth with his glory, and therefore cannot be included in a Temple of stone.

IEREMY.

Chapter 1. to 10.

Question.

WHere was Ieremy *borne?*

An. In Anathoth, a City within three miles of Ieruſalem.

Qu. *Whoſe ſonne was he?*

An. The ſonne of *Hilkiah.*

Qu. *When began he to propheſie?*

An. In the thirteenth yeere of *Ioſiah* King of Iuda.

Qu. *How long did he propheſie?*

An. Till the captiuitie in Babilon, and ſomewhat after.

Qu *How many yeeres was that?*

An. About forty yeeres.

Qu. *When was hee ſanctified to this Office?*

An. Euen from his mothers womb, chap. 1. 5.

Qu. *What did he after he was called?*

An. Proclaime the will of him that ſent him, without feare, chap. 1. 17.

Qu. *What doe we learne by that?*

Anſw. Miniſters muſt not intrude them-

themselues into the Church before they are called: and when they are called, they must foreslow no time, nor be dismaid for any danger.

Qu. *What is the first sinne* Ieremy *reproueth?*

An. Idolatry.

Qu. *In what words?*

An. My people haue forsaken mee the fountaine of liuing waters, to digge them pits, yea, broken pits that can hold no water, chap. 2 13.

Qu *After this sinne what is required of them?*

An. Repentance.

Qu *If repentance what is promised?*

An. Mercy, chap 3, 12.

Qu. *In their repentance what did they?*

An. Turne vnto the Lord.

Q *How ought we to turne to the Lord?*

An. With our whole hearts.

Q. *If we do not so, what euil were incurred?*

An. His wrath for counterfeiting.

Qu. *What is Gods wrath like?*

An. A consuming fire, chap. 4. 4.

Qu. *What is his mercy like?*

An. The waters of Siloah.

Qu. *Wherein did God shew his iustice vpon Israel?*

An. In deliuering them into the hands of their enemies.

Qu. *Wherein his mercy?*

An. In ſauing ſome (for ſaith he, I will not make a full end of you) to continue his Church, chap. 5. 18.

Qu. *Were the people ſo full of wickedneſſe, that the Lord was ſo much incenſt againſt them?*

An. Yea, they did caſt out malice and cruelty, as the fountaine doth her waters, chap. 6. 7.

Qu. *Was there no eſtate cleare?*

An. No, neither Prince, Prieſt, nor People.

Qu. *What was their generall ſinne?*

An. Couetouſneſſe, chap. 6. 13.

Queſt. *What were their particular ſinnes?*

An. The Prince did not execute Iuſtice, chap. 5. 28. The Prieſts did flatter the people in their ſinnes, crying, peace, peace, when there was no peace, chap. 6. 14. The people were of vncircumciſed eares, and tooke delight rather in vaine things then profitable doctrine, chap. 6. 10.

Qu. *All this conſidered, they could not but ſeeke their owne deſtruction?*

An. They did.

Qu.

Qu. *And how did they thinke to escape?*

An. By flying to the Temple, where God had promiſed for euer to be preſent.

Qu. *But how did God anſwere them?*

An. In theſe words: Will you ſteale, murther, and commit adulterie, and ſweare falſly, and burne incenſe to *Baal*, and thinke to be deliuered by ſtanding before me in the Temple? No, I haue required Obedience and not Sacrifice, chapter 7. 10. 22. 23.

Qu. *In what manner did* Ieremy *propheſie their deſtructions?*

An. By the entering of the *Aſſyrians* (a mighty nation) into the Land.

Qu. *Rehearſe the Prophets words.*

An. Loe, houſe of Iſraell, I will bring a Nation vpon thee from farre, whoſe quiuer is a Sepulcher, and they ſhall eate thine harueſt, and thy bread, they ſhall deuoure thy ſonne and daughters: they ſhall eate vp thy ſheepe and thy bullocks, they ſhall ſpoile thy vines and thy fig trees, and they ſhall deſtroy with the ſword the fenced Cities, chapter 5. 15. 16. 17.

Qu. *Did they not repent?*

Anſw. No: but prouoked Gods wrath

wrath by other ſinnes.

Qu. *What were they?*

An Lying, chap. 9. 3. Deceit, chap. 9. 4. and diſſimulation, chap. 9. 8.

Qu. *I am ſure, though they could not ſee their owne danger, yet* Ieremy *did (as all true Miniſters ſhould) relent at their hardneſſe of heart.*

An. Yes, and wiſht his eyes were a fountaine of teares, chap. 9. 1.

Qu. *How came that hardneſſe of heart in them?*

An. They did glory in their miſdeeds.

Qu. *What ought a man to glory in?*

An. Neither in wiſedome, ſtrength nor riches, chap. 9. 23.

Qu. *In what then?*

An. Let him that glorieth, glory in this, that he knoweth the will of the Lord, for he it is that ſheweth mercy, iudgement, and righteouſneſſe on the earth, chap. 9. 24.

Chapter 10. *to* 21.

Queſtion.

TO *whom onely belongeth dominion?*

Anſw. To the Lord, mighty in power,

power, and King of nations, chap. 10. 7.

Qu. *What were the Israelites then in leauing him to cleaue to Idols?*

An. Sots and fooles, chap. 10. 8.

Qu. *Why?*

An. Because they left the truth, to imbrace the workes of errour.

Qu. *What was the workes of errour?*

An. Making of Images, chapter 10. 15.

Qu. *Whence were they infected with this infection.*

An. From the heathen?

Qu. *What other errours had the heathen?*

An. Diuination by Starres, and Soothsaying.

Qu. *Is it any lawfull to foreue the coniunctions of Starres and Planets?*

An. No.

Qu. *Your reason?*

Answ. Because the Lord in these words haue forbidden it. Be not afraid of the Signes of heauen, though the Heathen be afraid of such, chapter 10. 2.

Qu. *As long as we abide in sinne, will the Lord heare our prayers?*

An. No, nor any that pray for vs, chap 11. 14.

Qu.

Qu. *How odious is ſinne?*

An. So odious, that the Land wherein ſinners liue, ſhall mourne, the hearbs of the field wither; and the beaſts and fowles of the aire be conſumed, chapter 12. 4.

Qu. *By what Parable did* Ieremy *preſigure the deſtruction of the Iewes?*

An. By the Parable of the Linnen girdle, which he hid in the rocke, and after certaine dayes comming to take it vp, he found it was rotten, and fit for no vſe.

Qu. *Rehearſe the meaning?*

An. That as the girdle cleaueth to the loynes, ſo had the Lord tyed the houſe of Iſraell vnto him, but ſince they had forſaken him (like the girdle), they ſhould rot and be caſt off, as fit for no vſe, chapter 13. 10. 11.

Qu. *How hard is it for an euill man to doe well?*

Anſ. As hard as to change the Blackmoores skinne, or the Leopards ſpots, chapter 13. 23.

Qu. *Which are the foure plagues God vſually puniſheth ſinne withall?*

An. Peſtilence, famine, ſword, and fire.

Qu. *How doe the wicked people reward him,*

him that rids them of their sinnes?

An. With curses, as the Ievves did, *Ieremy*, chap. 15. 10.

Qu. *But what doth the Lord for them?*

An. In time of his vengeance favours them, and suffers the other to perish.

Qu. *Fell it out so with* Ieremy?

An. Yes, for when the Ievves were led away captive, the enemy gave *Ieremy* choyse to live in his Countrey, or goe whether hee would, Chapter 39. 11. 12.

Qu. *With what penne doth the Devill write iniquitie in the hearts of the obstinate?*

An. With an yron penne.

Qu. *What is signified thereby?*

An. That men accustomed to sinne, can hardly be reclaymed, Chapter 17. 2.

Quest. *Will the Lord onely be trusted in?*

An. Yes.

Qu. *What is pronounced against them that make flesh their arme, that is, depend upon men, and forget God?*

An. A heavy curse, chap. 17. 5.

Qu. *How many yeares did* Ieremy *suffer under the hands of the Ievves?*

An.

An. Three manner of wayes: first, they curst and spake euill of him: then they tooke counsell against his life: at last, they smote him and cast him into prison, chap. 15. 10. chap. 18. 18. chap. 20. 2.

Qu. *What may we learne by these his afflictions?*

An. That the true Ministers of God shall alwayes be subiect to the like.

Chapter 21. to 30.

Question.

WHat were the workes commanded the Iewes?

An. To execute iustice, chap. 22. 3. To deliuer the oppressed. To fauour the stranger. To helpe the fatherlesse and widdow. To doe no violence, nor shed bloud.

Qu. *What were the workes they followed?*

An. They builded houses with bribes: and chambers with extortion. They vsed their neighbours helpe, and paid him not his hire, chap. 22. 13.

Qu. *What followed?*

An.

Answ. Destruction without pitty, chap. 12. 11.

Qu. *In what maner?*

An They were led into Captiuitie, their King slaine and left vnburied, ch. 21. 19.

Qu. *Who misled the King?*

An. The false Prophets.

Qu. *What was their reward?*

An. Woe be vnto them that scatter the sheep of my pasture, saith the Lord, chap. 23. 1.

Qu. *How did Ieremy propheſie a redreſſe for this inconuenience?*

An. By the comming of Christ, the true Pastor.

Qu. *In what words?*

An. Behold (saith the Lord) I will raise vnto *Dauid* a righteous branch, &c. In his daies Iuda shall be saued, and Israell dwell in safety, chap. 23. 5. 6.

Qu. *Here was a threatning and a promise, what is signified thereby?*

An. That as *Ieremy* did, so the Ministers of God must alwayes mixe comfort with their bitter doctrine.

Qu. *When they threat, what is their doctrine like?*

An. A fire, or a hammer that breaketh stone, chap. 23. 29.

Qu.

Quest. *But when they promise what is it like?*

An. Comfortable waters, or precious balme.

Qu. *How long liued the Israelites in bondage vnder the King of Babell?*

An. Seauenty yeares, chap. 29. 10.

Chapter 30. *to* 41.

Question.

After their determined seruitude, how doth Ieremy *comfort the Iewes?*

An. First, with their return againe to their country, chap. 30. 1. Secondly, with the destruction of their enemies, chap. 30. 16. Thirdly, with ioy, plenty, and peace, chap. 31. 12. 28.

Qu. *What assurance doth* Ieremy *giue of Gods promises?*

An. As sure as he is God of heauen and earth, and giueth the Sunne to rule the day, and the Moone the night, chap. 33. 20.

Qu. *How doth God sometimes checke the lewd life of Christians?*

An. By their better life, which are no Christians.

Qu. *Your proofe?*

An.

An. It may appeare by the example of the ſonnes of *Ionadab*, Chapter 35.8.

Qu. *What did they?*

An. Their Father gaue them a commandement, and it was kept the ſpace of three hundred yeeres.

Qu. *What was the Commandement?*

An. That none of that ſtocke or family ſhould drinke wine.

Qu. *Of what diſcent were the ſonnes of* Ionadab?

An. No Iſraelites, though more zealous in the ſeruice of God then they.

Qu. *What inferres this example?*

An That if they thought it a diſparagement to breake the vowe made vnto an earthly father, how much more ſhamefull ſhould it be for Chriſtians to forget their promiſe made to the Father of Heauen? They kept their vowe three hundred yeeres, but Chriſtians (I feare) breake theirs euery houre.

Qu. *You ſaid before that* Ieremy *was in priſon?*

An. I did.

Qu. *Who did impriſon him?*

An. King *Ieboiakim* firſt, and then *Zedekiah*.

Qu. *When he was in prison, did he neglect his Office?*

An. No: for when he could not speake to the Iewes, he sent to them.

Qu. *Whom?*

An. Baruch.

Qu. *With what?*

An. With a Booke, containing all the curses of God against the Iewes.

Qu. *Who writ it?*

An. Baruch, from the mouth of *Ieremy*, chap. 36. 4.

Qu. *To whom did* Baruch *read it?*

An. To the Prince, who told the King of it.

Qu. *Which King?*

An. Iehoiakim.

Qu. *How did he accept it?*

An. He burnt it, chap. 36. 23.

Qu. *What did* Ieremy *then?*

An. He wrote another booke, chap. 36. 32.

Qu. *What learne we by that?*

An. Though the wicked would quite deface the Word, yet God will haue it still preserued.

Qu. *What was the message of the Lord that* Ieremy *declared to* Zedekiah, *afterward King?*

An. That he should yeeld himselfe

to

to *Nabuchadnezzar*, and the city ſhould be ſaued.

Qu. *Did* Zedekiah *regard his counſaile?*

An. He heard it, but did not performe it.

Queſt. *What was the hinderance?*

An. His Princes that perſwaded him to the contrary.

Qu. *What did the Princes to* Ieremy?

An. Put him in a dungeon.

Qu. *Who wrought his deliuerance?*

An. *Ebedmelech* a Moore, and one of the Kings Eunuches, chap. 33. 11.

Qu. *What learne you by that?*

An. That more Faith ſometime is found in a ſtranger, then in a mans own countrey-man.

Qu. *What became of* Zedekiah *for diſobeying* Ieremy?

An. His eyes were put out, and his ſonnes ſlaine before his face, chapter 36 7.

Qu. *How went it with* Ieremy?

An. He found fauour (as the Lord before had promiſed) with *Nebuzaradan* the chiefe Captaine, who gaue him liberty and reward, chap. 40.

Chapter 41. to the end.

Question.

Whom did Nebuchadnezzar make his substitute over the Iewes in Palestine?

An. Gedaliah the sonne of *Ahikam.*

Qu. *Who slew Gedaliah?*

An. Ishmael the sonne of *Nethaniah.*

Qu. *Why?*

An. In enuie of his gouernment.

Qu. *What did the people afterward?*

An. Went vnder *Iohanan* into Egypt.

Qu. *Had not* Ieremy *forbidden them so to do?*

An. Yes, but they obeyed not.

Qu. *Wherefore did they not obey?*

An. They feared warre and famine, *chap.* 42. 14.

Qu. *What followed their disobedience?*

An. They were destroyed from the least to the most.

Qu. *By whom?*

An. By King *Nebuchadnezzar*: that [illegible] Egypt, so that what they [illegible] their owne Country (famine [illegible]) fell vnto them in ano-

Qu.

Qu. *Who destroyed the Kingdome of Babell?*

An. Cyrus.

Qu. *Who moved him thereunto?*

An. The Spirit of God.

Qu. *For what cause?*

Answ. Because they gloried in the spoyle of Israell, and said, wee offend not, because they have sinned against the Lord, the hope of their fathers, chap. 50. 7. 11.

Qu. *What was* Nebuchadnezzar *called?*

An. The hammer of the world.

Qu. *Why?*

An. Because he had smitten downe all the Princes and people of the world, chapter 51. 23.

The Lamentations of Ieremy.

Question.

Of whom may we learne true and Christian-like mourning?

An. Of the Prophet Ieremy.

Qu. *Wherein?*

An. In lamenting for his Countrimen the Iewes, notwithstanding they had reuiled him, beaten him, imprisoned him, and sought his death, and all for his loue and good will towards them.

Qu. What in [illegible] his loue?

An. In daily admonishing them of their [illegible], [illegible] they might repent, and shewing them aforehand, what plagues would follow if they repented not.

Qu. What was it he did lament them for?

An. Their subuersion and ouerthrow.

Qu. By whom was their ouerthrow [illegible]?

An. By the Babilonians, their cruell enemies.

Qu. In what manner?

An. First they were besieged: then suffered famine, insomuch as they died in their streets, and the mothers deuoured their owne children, chapter 1. 11. chapter 2. 12. Of Princes they became tributaries, chapter 1. 2. Their ioy was turned to teares, chap. 1. 2. Their freedome to captiuity, verse 3. Their [illegible]geous buildings to a deformed [illegible] verse 6. Their friends [illegible]

verse 2.

verse 2. Their enemies laugh at them, verse 7. Their valiant men were trod-pen downe. Their young men slaine. Their Virgins deflowred, verse 8. And (which was the grief of [illegible]) their God had forsaken them: for when they stretched out their hands there was none to comfort them, chap. 1. 16. 17.

Qu. *What may their example serue for?*

An. To admonish all Cities of the world, be they neuer so famous, neuer so rich, neuer so mighty, to beware how they prouoke Gods wrath against them through their intollerable [illegible].

Qu. *What were their most [illegible] sinnes?*

An. Their despising the counsell of the Prophets: their reuolting from the truth to embrace falshood and vanitie, and their abusing the long sufferance of the Lord.

Qu. *Did the Lord fore-warne them of this desolation?*

An. Yes, many hundred yeeres before it came, euen from the [illegible] of Moses, and so from age to age, vnto the very houre of their [illegible], as appeares, Deut. 28. 64. 65. 66.

Qu. *In this extremity what refuge doth the Prophet shew them?*

A. The holy mount of the God of mercy.

Qu. *How must they reach unto that Mount?*

An. With the armes of repentance and Patience: with repentance in confessing their sinnes, and being sorry for the same: and with patience, in humbly attending the houre of their deliverance.

Quest. *Was this all the Prophet did for them?*

Answ. No, like a holy and vertuous Pastour, he ioyned in feruent prayer with them, that it would please the Lord to shorten their daies of wretchednesse, chap. 5.

EZEKIEL.

Chapter 1. *to* 10.

Question.

By whom was Ezekiel *called to prophesie?*

An By God.

Qu. *Where?*

An.

An. In Caldea.

Qu. *At what time?*

An. When *Iehoiachin* King of Iuda, his mother, and many other lived in captivity vnder *Nebuchadnezzar*, chap. 1. 2. 3.

Qu. *To what end?*

An. To assure them though they had yeelded themselues prisoners to the King of Babylon, and had lived in seruitude to him fiue yeeres, yet the Lord would remember his promise, and bring them home againe.

Qu. *Did they distrust in him?*

An. Yes, and began to murmure.

Quest. *And the Lord inspired Ezekiel to speake vnto them for their comfort, chap.* 12.

An. True.

Qu. *What gather we from hence?*

An. Gods great mercy, and their weakenesse of Faith.

Qu. *Did not* Ezekiel *prophesie before?*

An. Yes, and by the counsaile of him and *Ieremy*, *Iehoiakim* did voluntarily submit to the King of Babell: and therefore to excuse the Prophet, God giues him a new gift of Prophesie.

Qu. *After what sort?*

An. A hand appeares, and deliuers him a Booke.

Qu. *What was written in the Booke?*

An. Woe and lamentation, chapter 3. 10.

Qu. *What was hee bid to doe with the Booke?*

An. Eate it: that is, imprint the words thereof in his heart.

Qu. *Are none fit to be Gods messengers, but such as receiue his word into their hearts?*

An. No, and meditate thereon, which is called an eating.

Qu. *How was the taste of it in Ezekiels mouth?*

An. As sweete as hony, Chapter 3. 3.

Quest. *Did the people regard his message?*

An. As they doe now adayes Gods Preachers, very slightly.

Qu. *Was hee discouraged thereby?*

An. No: God imboldned him, and gaue him a fore-head as hard as Adamant to out face their rebellion, chap. 3. 9.

Qu. *What if he had beene discouraged, and giuen way to their sinne?*

An. Then the people dying in their sinnes,

sinnes, their bloud should haue beene required at his hands, chap. 4. 18.

Qu. *Who may take heed by this Lesson?*

An. All dumbe, idle, and illiterate Ministers.

Qu. *But he teaching them, and they not repenting, how then?*

An. Their bloud should bee vpon their owne heads, chap. 3. 18. 19.

Qu. *How did* Ezekiel *propheſie the deſtruction of Ieruſalem?*

An. By the parable of his haire, the one part whereof he should burne, the other cut with a ſword, and ſcatter the third in the winde, chap. 5. 2.

Qu. *What did this ſignifie?*

An. That one part of the people should die through famine, the second be ſlaine, and the third led into captiuitie, chap. 5. 12.

Qu. *This all this while is threatning? how doth the Prophet comfort them?*

An. By ſhewing that a remnant should be ſaued, and they should be diſpleaſed for their ſinnes, and finde mercy, chap. 6. 8.

Qu. *How did God deliuer that remnant in time of vengeance?*

An. By ſetting a marke vpon them,

whereby they were knowne, as he doth vpon all his Elect, chap. 9. 6.

Qu. *Rehearse the Prophets words of their deliverance?*

An. As sure as I liue (saith the Lord) I will bring you from the people, and will gather you out of the Countreyes, wherein you are scattered with a mighty hand, and with a stretched-out arme, and in my wrath powred out, chapter 20. 33. 34.

Chapter 10. to 20.

Question.

After Iehoiakim and the rest were led into captivity, those that remained still in Iudea, how did they liue?

An. Like Murderers and Idolaters, chap. 11. 6.

Qu. *Who misled them?*

An. Iaazaniah the sonne of *Zur*, and *Pelatiah* the sonne of *Beneiah*.

Qu. *What did they boast of?*

An. That God had vtterly forsaken those that were in captivity, and giuen the Land vnto them in possession, chap. 11. 15.

Qu.

Qu. *How was that reproach punished?*

Answ. Pelatiah one of their chiefe Princes was stricken with sodain death, chap. 11. 13

Qu. *What may we learne by that example?*

An. That it is dangerous to misjudge of Gods secret judgements.

Qu. *What doth Ezekiel say against false Prophets?*

An. That they should be consumed in the middest of their vanities, chapter 13. 14.

Qu. *How did the false Prophets seduce the people?*

An. By sowing pillowes under their elbowes, and couering their heads with vailes.

Qu. *What is the meaning of that?*

An. They flattered them with securities, and blinded their eyes with false delusions, chap. 13.

Qu. *Why doth God send false Prophets and vnlearned Preachers among his people?*

An. For their ingratitude, because they doe not heare them the true Prophets and Preachers, when they haue them: a fault to be much feared in England at this time.

Qu. *In the time of Gods wrath, may the wicked presume of safetie for being in company with the godly?*

An. No.

Qu. *Your proofe?*

An. If (saith the Lord, by Iudæa) I send my sword through this Land, and say vnto it, destroy both man and beast in it, though *Noah, Daniel,* and *Iob,* were in the middest of it, they should deliuer neyther sonne nor daughter, but their owne soules by their righteousnesse, chapter 14. 17. 18.

Qu. *How doth God (oftentimes) punish vs for sinne?*

An. Euen by the same meanes, by which we made our selues to sinne, as violence with violence, lust with lust, and as he did with the Israelites, which caused the Ægyptians, Assyrians, and Caldeans to punish them for Idolatry, amongst whom they had learned Idolatry, chapter 16. 37. 39.

Qu. *Will God punish one for the sinne of another?*

Answ. No, euery soule that sinneth shall suffer; the sonne shall not beare the iniquity of the father, neyther shall the father beare the iniquitie of the sonne, but the righteousnesse of the righteous

shall

shall be vpon him, and the wickednesse of the wicked shall be vpon himselfe, chap. 18. 20.

Qu. *How is it said then that God will punish the sinnes of the Fathers vpon the Children to the third & fourth generation?*

An. That is meant, if the children continue in the sinnes of their Fathers, but otherwise not.

Qu. *If the righteous man become wicked, what is his reward?*

An. Condemnation.

Qu. *If the wicked man forsake his wickednesse, and live vprightly, what is his reward?*

An. Forgiuenesse, chap. 18. 26. 27.

Chapter 20. to 37.

Question.

What sinnes besides Idolatry hastened the destruction of Ierusalem?

An. Murdering of the Prophets; oppressing the stranger; neglecting the fatherlesse and widdow: prophaning the Sabboath: sowing of dissention; committing of incest: taking of bribes: vsury and extortion, chap. 22. 6. 7. 8. 9. 10. 11. 12.

Qu. *Doe these sinnes live at this day?*

An. Yea, in as ranke manner as they did then.

Qu. *What is then to be feared?*

An. Least we should be punished as they were.

Qu. *You spake before of the parable of the heyre, whereby Ezekiel shewed the manner of Ierusalems overthrow, shew me by how many Signes and Parables hee taught?*

An. By fifteene, whereof one being past before, there remaines foureteene vnspoken of.

Qu. *Rehearse them in order: what is the first?*

An. The parable of the sixe men that came with swords, and one in White cloathing with penne and inke in his hand, chap. 6.

Qu. *What doth that signifie?*

An. The fierce souldiers that should enter Ierusalem: and by him in white, the mercy of the Lord to marke such as should be saued,

Qu. *What is the second?*

An. The vision of the man in white, that tooke burning coales from the Altar; and scattered them abroad, Chap. 9. & 10.

Qu.

Qu. *What doth that signifie?*

An. The burning of the Citie of Ierusalem.

Qu. *What is the third?*

An. The Parable of Ezekiel carrying forth of his stuffe out of the Citie by night, chap. 12.

Qu. *What doth that signifie?*

Answ. That euen so the Israelites should be led with their burdens into captiuitie.

Qu. *What is the fourth?*

An. Of eating bread with trembling, and drinking water with trouble, chap. 12.

Qu. *What is signified by that?*

An. The torment of minde and affliction of body that should accompany the Israelites.

Qu. *What is the fifth?*

An. Setting vp a wall, and dawbing it with vntempered morter, chap. 13.

Qu. *What doth that signifie?*

An. The false doctrine of the Prophets, when one did tell a lye, another would maintaine it.

Qu. *What is the sixt?*

An. The Parable of the Vine without fruit, chap. 15.

Qu. *What doth that signifie?*

An.

An. That if Ieruſalem, which was the congregation that God had taught did not bring forth fruit of good living according to his doctrine, like the barren Vine, it ſhould be throwne into the fire.

Qu. *What is the ſeauenth?*

An. The two Eagles, chap. 17.

Qu. *What doth that ſignifie?*

An. The two Kings of Ægypt and Babilon, ordained for the ſcourges of Ieruſalem.

Qu. *What is the eight?*

An. The Parable of the Lyon and Lyons whelpes, that were giuen to raui̇n and deuoure, and at the laſt were taken in traytes, chap. 19.

Qu. *What doth that ſignifie?*

An By the Lyon is ſignified *Iehoachaz*, and by the whelpes his two ſons, *Iehoiakim* and *Iehoiachin*, which deuoured the bloud of the Prophets, and at the laſt were all three taken in the ſnares of the Kings of Ægypt and Babylon.

Qu. *What is the nineth?*

An. The Parable of the Forreſt conſumed with fire.

Qu. *What doth that ſignifie?*

An. Ieruſalem compared to a Forreſt

ſhould

should be consumed with fire, chap. 20.

Qu. *What is the tenth?*

An. The Parable of the two Sisters, *Aholah*, and *Aholiah*, which were proud, lascivious and incontinent.

Qu. *What doth that signifie?*

An. The two Kingdomes of Iuda and Israell, which became Idolaters both, and therefore are compared to vnchast women, that forsake their husbands to follow strangers, chap. 23.

Qu *What is the eleauenth?*

An. The Parable of the bad Shepheards, that fed and cloathed themselves of their flockes, yet neglected the care of them, suffering them to be scattered and deuoured.

Qu. *What doth that signifie?*

An. Carelesse Magistrates, that being set to rule and gouerne the people (to they may liue at ease) care not what becomes of their charge, but vse them with all tyranny and cruelty, chap. 34.

Qu. *What is pronounced against such Magistrates?*

An. The Lord will rise vp against them, and require the bloud of the people at their hands.

Qu. *What is the twelfe?*

An. That the field of dead bones, where-

whereunto Ezekiel was brought by the spirit of God.

Qu. *What doth that signifie?*

An. That as God in the sight of Ezekiel (did gather the dead bones together) cloathed them with sinewes and flesh, and breathed life into them, raising them in the perfect shape of men as they had lived before: so sure it was, and much more certaine, that hee was able to bring backe his children from captiuitie.

Qu. *Of what is that a figure vnto vs also?*

An. Of the resurrection of our bodies after death.

Qu. *What is the thirteenth?*

An. The Parable of the seething pot, wherein were diuers ioynts which were taken out by peece-meale, and the pot left empty to melt vpon the coales.

Qu. *What doth that signifie?*

An. The hot vengeance of God against Ierusalem, the destroying of the people by little and little, and the trying of the remnant like mettall in the fire.

Qu. *What is the fourteenth?*

An. The Parable of the death of Ezekiels wife.

Qu.

Qu. *What doth that ſignifie?*

An. That as God tooke from him her that was the pleaſure of his eyes: ſo would he pollute his Sanctuary that was the pride and pleaſure of the Iſraelites, chap. 24.

Qu. *Againſt what ſtrange Nations did* Ezekiel *propheſie?*

An. Againſt the Ammonites, Moabites, Idumeans, Philiſtines, Tyre, Zidon, Ægyptians, Aſſyrians, Gog, and *Magog*, and in them againſt all the enemies of Gods Church.

Qu. *What did* Ezekiel *propheſie againſt theſe people?*

An. Deſtruction.

Qu. *Why?*

An. Becauſe they reioyced at the miſery of his people, and were as pricking thornes in the houſe of Iſrael.

Qu. *How ſhould they be deſtroyed?*

An. In the ſame manner that they had deſtroyed the Iewes, and with more crueltie.

Qu. *By whom?*

An. By the Babilonians.

Qu. *Of what comfort did* Ezekiel *propheſie beſide the returne of the Iewes?*

An. Of the comming of Chriſt the true ſhepheard, that ſhould giue his life

life for his sheepe, chapter 36. 22.

Qu. *That and all other blessings of God, why are they bestowed vpon vs?*

An. Not for our deserts, but through the mercy of God, chap. 36. 22.

Chapter 37. to 46.

Question.

WHat doth Ezekiel prophesie of in these last Chapters?

An. Of the reedifying of the City and Temple of God, of the seruice and orderly gouernement that should be amongst them, as had beene before.

Qu. *What is meant by the waters that Ezekiel saw issue from the Temple?*

An. The graces that should be bestowed vpon the Church, vnder the Kingdome of Christ, chap. 37. 1.

Qu. *What is meant by the rising of the waters?*

An. That Gods graces should encrease, not decrease, chap. 37. 5.

Qu. *What by the multitude of trees that stood on the one side, and on the other of the waters? chap. 37.*

An. The multitude of those that should be refreshed by the doctrine of Christ.

Qu.

Qu. *What by the meeting of these seuerall waters in one Sea?*

An. That all the world should be refreshed with the Gospell, and be as it were one Temple to the Lord.

Qu. *What is meant by the wholesomenesse of the water?*

An. The puritie and wholesomnesse of the doctrine of the true Church.

Qu. *What by the Fishers?*

An. Gods Preachers.

Qu. *What by the multitude of fishes?*

An. The great number of hearers.

Qu. *What by the marshes and miserie places?*

An. The wicked and reprobate.

Qu. *What by the fruitfulnesse of the trees that grew on each side?*

An. The prosperity of the faithfull.

DANIEL.

Chapter 1. to 14.

Question.

WHen was Daniel called?

Answer. In the time that *Ezekiel* liued, and when the Iewes

Iewes were captiues in Babilon.

Qu. *Who was the King of Babilon?*

An. Nabuchadnezzar.

Qu. *Beside the people what did* Nabuchadnezzar *bring with him from Ierusalem?* chap. 1. 2.

An. The vessels of the Temple of the Lord.

Qu. *What did he with them?*

An. Placed them in the Temple of his God, chap. 1. 2.

Qu. *How did* Nabuchadnezzar *dispose of the Iewes?*

An. He commanded *Ashpenez* the maister of his Eunuches to cull out of the Hebrew sons, certaine that might be trained vp to serue him, chap. 1. 3.

Qu. *What kinde of persons should these Sonnes be?*

An. Such as were noble, witty, and of comely stature.

Qu. *What should be done vnto those young Gentlemen?*

An. They should be instructed in the language and customes of the Caldeans, chap. 1. 4.

Qu. *To what purpose?*

An. That they might so forget their owne countrey and their countries Religion.

Qu.

Qu. *How long should they be trayned on this fashion?*

An. Three yeares, chap. 15.

Qu. *What allowance should they have?*

An. Meat and drinke from the Kings Table, chap. 15.

Quest. *Who were the chiefe amongst them?*

An. Daniel, Sydrach, Misach, and *Abednago.*

Qu. *How did these like of the Kings allowance?*

An. They would not taste of it.

Qu. *Why?*

An. Because they would not be defiled with the portion of the Kings meat which was giuen them, to make them forget their accustomed sobrietie, chap. 1. 8.

Qu. *What did the chiefe of the Eunuches then?*

An. Was afraid that they would not looke so well as the rest of their brethren, and so the King would be incensed, chap 1. 10.

Qu. *But what did* Daniel?

An. Intreated their Gouernour to trye them tenne dayes with Pulse and water, and if at the tenne dayes end they looked not so well as their other fellowes,

fellowes, hee should deale with them as he thought good, chap. 1. 13.

Qu. *Did their Governour give consent?*

An. Yes.

Qu. *And how were they at ten dayes end?*

An. They were in better liking then all the rest that did eate of the portions of the Kings meate, chap. 1. 14.

Qu. *What may we learne by that?*

An. That with the blessing of God, the poore mans dish is as cherishing as the rich glutons delicates.

Qu. *What gifts did God bestow upon these foure children?*

An. The gifts of knowledge and vnderstanding.

Qu. *Besides these, what gaue he to Daniel?*

An. The gift of Prophesie, and to interpret dreames and visions, chapter 1. 17.

Qu. *When they were brought before the King, how did he like of them?*

An. He found them wiser then all his Enchanters and Astrologers, ch. 1. 20.

Qu. *What did the King then?*

An. Dreamed a dreame which hee could not remember, chap. 2. 1.

Qu. *Of whom did he aske counsell?*

An.

An. Of his Inchanters, chap. 2. 2.

Qu. Did they tell him what was his dreame?

An. No, they could not, chap. 2. 10.

Qu. How did the King take it?

An. He commanded, not only they, but all the wise men of Babell should be put to death, of which number was *Daniel, Sydrach, Misach, and Abednego*, chap. 2. 12.

Qu. How did they escape?

An. By [illegible] respite of the King, & he would tell him his dreame, and the interpretation thereof.

Qu. Did the King grant his request?

An. He did, chap. 2. [illegible]

Qu. Whither went Daniel then?

An. To his other brethren, ch. 2. 17.

Qu. What to do?

An. To [illegible] in prayer with him to their God; that it would please him to reveale this mistery vnto him, chap. 2. 18.

Qu. What successe had they in their prayer?

An. God shewed *Daniel* the dreame, and the interpretation thereof, ch. 2. 19.

Qu. Went he presently to the King?

An. No, he gave God thankes first; and praysed his holy name, ch. 2. 19.

Qu.

Qu. *What was the dreame?*

An. An image, who head whereof was gold, the breast and armes silver, the belly and thighes brasse, the legges yron, the feet part yron, part clay.

Qu. *How long did it seeme to stand before the presence of the King?*

An. Till a stone cut without hands, smote it in pieces, and scattered it like the chaffe of summer flowers.

Qu. *What became of the stone?*

An. It turned to a great mountaine, and filled the whole earth. Chap. 2. 31. to 35.

Qu. *What may Daniels interpretation of the dreame?*

An. By gold, silver, brasse, and yron, were meant the foure Monarchies of the world.

Qu. *Which was likened to gold?*

An. The Babilonians.

Qu. *Which to silver?*

An. The Persians.

Qu. *Which to brasse?*

An. The Macedonians.

Qu. *Which to yron and clay?*

An. The Romanes: and as these metals did excell one another in goodnesse, so should all the foure Ages: growing still worse and worse, till the

the comming of Christ.

Qu. *What is meant by the stone?*

An. The kingdome of Christ, that should come at the end of these empires, should ouerthrow the last, and remaine when all the rest were extinct.

Qu. *How did the King reward Daniel for the interpreting his dreame?*

An. Made him a great man, a chiefe ruler ouer the Prouince of Babell.

Qu. *In this prosperity did Daniel forget his brethren?*

An. Nay he made request to the King for them, and he appointed them likewise to great offices.

Qu. *In what place?*

An. In the Prouince of Babell, that Daniel sate as chiefe Iudge in the Kings gate, chap. 2. 49.

Qu. *What befell afterward?*

An. The King [illegible] and commanded [illegible]

Qu. *Where did he [illegible]*

An. In the plaine of Dura.

Qu. *What was the penalty of those that did not bow to his image?*

An. To be burnt in a fiery furnace.

Qu. *To what end did the King ordaine this ceremony?*

An. Because he feared the loue of their

their

the Religion) would have altered the state of his common-wealth, and therefore he meant to bring all to one kinde of religion.

Qu. Who did refuse to worship this Image?

An. Sydrach, Misach, and Abednego.

Qu. How were they dealt with all?

An. Accused and brought before the King.

Qu. Why brought they not Daniel as well as them?

An. Because they were afraid to accuse him, by reason of his great favour and authority with the King.

Qu. What did the Kings Sydrach, Misach, and Abednego?

An. That [illegible] that when they would not yeeld, he commanded them to be bound and cast into the burning furnace.

Qu. Why they destroyed by the fire?

An. No, their God in whom they trusted, sent an Angell unto them, that preserved them, and burnt the Kings Officers, chap. 3.

Qu. What did this to the King?

An. Astonishe him, so that he had them come forth.

Quest. When they came forth, was

any

any thing about them perish?

An. Not so much as an haire of their heads; nay, their garments retained not so much as any scent of the fire, c. 3.27.

Qu. *Why was this fire acts done?*

An. As well to confirme the faith of his Servants, as to make the King confesse the God of heauen to be of power aboue his idols.

Qu. *Did the King make any such confession?*

An. Yes, and ordained a Law, that whosoeuer blasphemed the God of Sydrach, Misach, and Abdnego, should be torne in pieces, chap. 3.29.

Chapter 4. 108.

Question.

How oft did the King dreame?

An. Twise.

Qu. *What was his latter dreame?*

An. A tree in the midst of the earth, tall and spreading, so that the fowles of the ayre did build in it: the beasts of the field were couered with the shadow, and all fleshed of the fruit thereof. Then he beheld a Watch-man, and an Angell descending from Heaven,

that said, cut downe the tree, breake his branches, shake off his leaues, and scatter his fruit, that the beasts may flie from vnder it, and the birds from off the branches: Neuertheless, leaue the stumpe of his roote in the earth, and binde it with a band of yron amongst the grasse, and let it be wet with the dewe of heauen, and let his heart be changed from man to beast, and let his portion be amongst the beasts of the field, till seauen yeeres be past ouer him, chap. 4. 8. to 13.

Qu. *What was Daniels interpretation?*

An. That the tree did represent the Kings person; the height, bredth, and fruitfulnesse thereof, his magnificence and pompe; the cutting of it downe, his disposition to liue amongst the beasts of the field for seauen yeeres, till he did confesse the most High to beare rule ouer the Kingdomes of men, and so dispose of them according as hee pleased.

Qu. *Why did God send this vision to the King?*

An. To admonish him of his intolerable pride and blasphemie.

Qu. *Was he conuerted at the interpretation thereof?*

An.

An. No, but continued still in his pride, till God drave him from his Kingdome.

Qu. *What was he reduced?*

An. At the end of seuen yeeres, when hee confessed his sinne, and glorified God.

Qu. *What became of him afterward?*

An. His Kingdome was augmented, and he dyed in peace.

Qu. *Who succeeded him?*

An. [illegible]

Qu. [illegible]

An. [illegible] Princes, and dranke vnto.

Qu. [illegible]

An. Euen when *Darius* had besieged the City.

Qu. *What vessels had he brought?*

An. The holy vessels of the Lord, which *Nebuchadnezzar* brought from Ierusalem.

Qu. *Who drunke in them?*

An. He, his Princes, Wiues, and Concubines.

Qu. *Was God displeased therewith?*

An. Yes.

Qu. *How did he shew his displeasure?*

An. By a hand writing vpon the wall.

Qu. *What was the writing?*

An. God hath numbred thy Kingdome, and hath finished it. } *Mene.*

Thou art weighed in the Ballance, and found too light. } *Tekel.*

Thy Kingdome is divided to the Medes and Persians. } *Peres.*

Qu. *Who read it?*

An. Daniel.

Qu. *What was his reward?*

An. A purple robe, a chaine of gold, and to be made the third Ruler in the Kingdome, chap. 5.

Qu. *How long reigned Belshazzar after this?*

An. He was slaine that night.

Qu. *Who succeeded him?*

An. Darius.

Qu. *How old was he when he tooke the Kingdome?*

An. Threescore and two yeares old, chap. 5. 31.

Qu. *What favour found Daniel with Darius.*

An. He made him one of three that commanded a hundred and seventy governours, which were set over the whole Kingdome of Babilon, chap. 6. 2.

Qu.

Qu. *How did his fellow Officers take it, that hee being a stranger should be equall with them in authority?*

An. Enuyed him.

Qu *Was that all?*

An. No: they laid a snare to entrap his life.

Qu. *What was that?*

An. They cosned the King to make a decree and seale it, that whosoeuer did prefer any petition, either to God, or man, for thirty dayes (but to the King) should be cast into the Lyons den.

Qu. *How did they know this would entrap* Daniel?

An. Because they knew that he was religious, and thrice every day vsed to pray vnto his God.

Qu *Did* Daniel *(for this Decree) refraine from prayer?*

An No.

Qu. *Why?*

An. Because hee knew it was better to disobey man then God.

Qu. *Where did he vse to pray?*

An. In the window of his house, which opened towards Jerusalem.

Qu. *Did they finde him praying?*

An. No: they told the King first.

Qu. *How did he take it?*

A. He was much grieued for *Daniel.*

Qu. *He might then haue pardoned him?*

An. He could not because of the Law.

Qu. *How then?*

An. *Daniel* was attached & throwne into the Lyons denne, and a stone put vpon the mouth of the caue.

Qu. *Where was the King at that time?*

An. In prelance, and sealed the stone with his Signet, that the Law might be throughly executed.

Qu. *What said the King to Daniel when he was let downe?*

An. He comforted him,

Qu. *How?*

An. In these words: Thy God whom thou alwayes seruest, euen he will deliuer thee.

Qu. *Whether went the King then?*

An. To his Palace.

Qu. *How did he rest all night?*

An. He could not sleepe, chap. 6. 18.

Qu *What did he in the morning?*

An. Rose early and came to the caue.

Q. *What said he when he came thither?*

An. Cryed aloud, and asked *Daniel* if his God had deliuered him.

Qu. *What answered Daniel?*

An. That God had sent an Angell,

and ſtopt the mouthes of the Lyons, chap. 6. 22.

Qu. *Was* Daniel *his Taken vp?*

An. Preſently, and his accuſers, their wives, and children, caſt downe in his ſtead

Qu. *How did the Lyons vſe them?*

An. Tore them in pieces.

Qu. *Who did this miracle worke in* Darius?

An. Two things: great ioy, and a publication of a decree.

Qu. *What was the decree?*

An. That all nations ſhould tremble and feare before the God of *Daniel.*

Queſt. *Which was the firſt viſion that* Daniel *had?*

An. The viſion of the foure beaſts.

Qu. *What is vnderſtood by that?*

An. The foure Monarchies before ſpoken of.

Qu. *Of the foure which was the worſt?*

An. The Romane Monarchy.

Qu. *Why?*

An. Becauſe in it ſprang vp the moſt perſecutors of the Church of God, chap. 7. 25.

Chapter 8. to 12.

Question.

WHat was Daniels *second vision?*

An. The Ramme with two hornes, and the Goate with one.

Qu. *What is vnderstood by the Ramme with two hornes?*

An. Darius, and his two Kingdomes of the Medes and Persians.

Qu. *What vnderstand you by the Goat with one horne?*

An. Alexander sole King of Macedonia, that slew *Darius*, and became Monarch of the world.

Qu. *Who succeeded* Alexander?

An. The Empire was diuided into foure parts by foure of his Princes: whereof, *Cassander* had Macedonia; *Seleucus* Syria; *Antigonus* Asia the lesse; and *Ptolomeus* Ægypt.

Qu. *Who succeeded* Seleucus?

Qu. His sonne *Antiochus.*

Qu. *What was he?*

An A great persecuter of the Church. chap. 8. 12.

Qu. *How was he put downe?*

An. By the hand of God.

Qu. *Did* Daniel *see the end of their captiuitie?*

An.

An. Yes, and was told in a vision how many yeeres it should be from the building of the Temple to the comming of Christ.

Qu. *How many yeeres should that be?*

An. Foure hundred thirty and foure yeeres.

HOSEA.

Chapter 1. to 6.

Question.

When did Hosea *prophesie?*

An. In the dayes of *Vzziah*, *Iotham*, *Ahaz*, and *Ezechiah*, Kings of Iudah, and in the dayes of *Ieroboam* King of Israel, chap. 1. 1.

Qu. *How long did he prophesie?*

An. Seuenty yeeres.

Qu. *Wherein stood his doctrine?*

An. In allaring and deterring.

Qu. *How did he allure the people?*

An. By the sweetnesse of Gods promises.

Qu. *What is due?*

An. To obey and loue him.

Qu. *How did he deterre them?*

An. By threatning Gods plague to fall upon them.

Qu. For what?

An. For their vicious and wicked liuing.

Qu. *Was Idolatry vsed in those dayes?*

An. Very much.

Qu. *Where?*

An. In the Synagogue and other places.

Qu. *What doth the Prophet call the Synagogue?*

An. *Diblaim*: that is, rottennesse.

Qu. *What doth he call the people?*

An. *Gomer*: that is, corruption, the daughter of rottennesse.

Qu. *Why doth he vse those termes?*

An. To shew the filthinesse of their Idolatry, chap. 2.

Qu. *What is the fruit of corruption?*

An. *Lo-ammi*: that is, not my people.

Qu. *What is vnderstood by that?*

An. That so long as wee delight in sinne, we are not Gods people.

Qu. *What is the fruit of sinne?*

An. Destruction.

Qu. *What causeth destruction?*

An. Want of knowledge, chap. 4. 6.

Qu. *How commeth want of knowledge?*

An. By neglecting Gods Word.

Qu.

Qu. *What doe we fall into for want of knowledge?*

An. Into all manner of ſinnes, as ſwearing, lying, killing, ſtealing, and whoring, chap. 4. 2. 3.

Qu. *What is requiſite for the preventing of theſe evils?*

An. Inſtruction.

Qu. *From whom?*

An. From the learned.

Qu. *What will the Lord doe to the Miniſter that is not able to inſtruct?*

An. Caſt him off.

Qu. *What is the people that being inſtructed doe not follow it?*

An. The ſame, chap. 4. 6.

Chapter 6. to 14.

Queſtion.

WHat is the fruit of affliction?

An. It cauſeth vs to ſeeke to God, as the wounded to the Phyſitian.

Qu. *Will God be ready to receiue vs?*

An. Yes, and to heale vs as hee did hurt vs.

Qu. *How muſt we come to the Lord?*

Anſw. With Obedience in heart towards him, and Loue towards

our

our neighbours, chap, 6. 6.

Qu. *How will he entertaine vs?*

An. He will be our God, and wee ſhall be his people, chap. 2. 23. He will be ioyned to vs, as the Bridegroome to his Bride, neuer to be ſeparated, ch. 2. 20.

Qu. *But if we keepe aloofe, and come not at him, what will he doe?*

An. He will forſake vs, as we forſake him.

Qu *For what doth the Prophet complaine againſt the King?*

An For ſurfetting and exceſſe, ch. 7. 4.

Qu. *For what againſt the people?*

An. For flattering their King in his wickedneſſe.

Qu. *For what elſe?*

An. When they cried, they did not crie to him, chapter 7. 4. When they ſought helpe, it was at the hands of men, chap. 7. 11.

Qu. *How doth God deale with vs when we flie from him to the helpe of men?*

An. Spreads a net before our feet, and intangles vs in our owne deuices, chap. 7. 12

Qu. *whither did Iſraell flie for helpe?*

An. To Ægypt.

Qu. *What found they there?*

An.

An. Nettles in their pleasant places, and thornes in their Tabernacles, chap. 9. 6.

Qu. *How were they plagued at home?*

An. With famine and slaughter.

Qu. *With famine, how?*

An. The floure and the wine-presse did not feede them, and the new wine failed them, chap. 9.

Qu. *With slaughter how?*

An. Ephraim (saith the Lord) shall bring forth his children to the murderer, chap. 9. 13.

Qu. *Was this the end of their punishments?*

An. No: Samaria the chiefe Citie of Israell was destroyed, as the foame vpon the water, chap. 10. 7. And the rest of the Cities the sword fell vpon, and deuoured them, chap. 11. 6.

Qu. *What became of the people that survived?*

An. They were led away into Assyria, chap. 11. 5.

Qu. *How doth God expresse the fervour of his indignation against the wicked?*

A. In comparing himselfe to a whirle-winde, them to chaffe; himselfe to a Lyon, and them to his prey; whom hee will scatter and deuoure, chap. 13. 3. 15.

Qu.

Qu. *How doth he expreſſe his fauour to the godly?*

An. He will ſay to Death, I will be thy death; and to the graue, I will be thy deſtruction, for their deliuerance, chap. 12. 14.

Qu. *How doe the wicked meaſure the fauour of God?*

An. By outward proſperity, chapter 12. 8.

Qu. *How doe the godly meaſure his fauour?*

An. By inward graces.

Qu. *How might Samaria, and the whole Kingdome of Iſraell haue auoyded their ruine?*

An. By hearkening to the Prophets, that told them of it long before.

Qu. *Are we vve admoniſhed in the like maner in theſe dayes?*

An. Yes.

Qu. *By whom?*

An. By Gods Preachers.

Qu. *What muſt we learne?*

An. By the harmes that fell to Iſrael, to auoid the like threatned to vs, if vve forſake not our wickednes.

Ioel.

IOEL.

Question.

What doth Ioel teach?

An. Repentance.

Qu. *How?*

An. By telling Iudah of the great plague that was fallen vpon them for their sinnes.

Qu. *What was the plague?*

An. Famine.

Qu. *In what manner?*

An. Their Corne and fruit-trees were destroyed.

Qu. *How?*

An. By Caterpillers, and other cankrous wormes, chap. 1. 4.

Qu. *What was the efficient cause of this plague?*

An. Drunkennesse, and surfetting, chap. 1. 5.

Qu. *What was the effect?*

An. Men howled, and cattle pined, chap. 1. 10. 18.

Qu. *What is the meanes to auoid such and the like plagues?*

An. Repentance & prayer, cha. 1. 14.

Qu.

Qu. *But Iuda not reformed by this plague, what other doth Ioel propheſie ſhall fall vpon them?*

An. The ſword.

Qu. *By whoſe practiſe?*

An. The King of the Aſſyrians.

Qu. *What kinde of fellow doth hee deſcribe him to be?*

An. One, before whoſe face ſhould ſtand terreur, and behinde his backe deſtruction, chap. 2. 3.

Qu. *How doth hee teach vs to auoid this plague?*

An. By Repentance likewiſe, and Prayer.

Qu. *What doth the Lord promiſe if we doe repent?*

An. For ſcarcity, abundance: I will ſend you Corne, and Wine, and Oyle, (ſaith the Lord) and you ſhall be ſatisfied, chap. 2. 19. and for warre peace: I will remoue farre from you your enemies, chap. 2. 20.

Qu. *What doth he promiſe beſide?*

An. Increaſe of ſpirituall graces, and the confuſion of them that were their enemies, chap. 3. 7. 8.

Amos.

Question.

Of what birth was Amos?

An. A poore heardmans sonne.

Qu. *Where was he borne?*

An. At Tecoa, a poore towne, sixe miles from Ierusalem.

Qu. *In whose dayes did he prophesie?*

An. In the dayes of *Vzziah* King of Iuda, and *Ieroboam* King of Israell.

Qu. *How doth he procure authority to his doctrine, considering he was of so base a parentage?*

An. By saying that his words are the words of God, chap. 3. 3.

Qu. *Against whom doth he first prophesie?*

An. Against Damascus, the Philistims, Tyre, the Idumeans, Ammonites and Moabites.

Qu. *What was his purpose in that?*

An. To shew if God punished the sinnes of such as scarce had any knowledge of him, much more would he afflict the Iewes whom hee had from

from age to age nurſed vp in his diſci-
pline.

Qu. *Againſt whom doth he next pro-
pheſie?*

An. Againſt the Kingdomes of Iſ-
raell and Iuda.

Qu. *What ſinnes of theirs doth he finde
out?*

An. Cruelty, preſumption, ſecuritie,
lacke of pittie, hoording vp of corne,
and couetouſneſſe.

Qu. *How were they cruell?*

An. They turned iudgement into
wormewood, that is, in ſtead of equity
they executed oppreſſion, chap. 5. 7.

Qu. *What was their puniſhment for
that ſinne?*

An. They ſhould build houſes, and
not dwell in them; and plant vine-
yards and not eate the grapes thereof,
chap. 5. 11.

Qu. *Why?*

An. Becauſe the foundation was
laid by the ruine of the poore.

Qu. *How were they preſumptuous?*

An. Notwithſtanding Gods threat-
nings, they ſtill thought themſelues in-
nocent.

Qu. *How doth he reproue that ſinne?*

An. By asking a queſtion.

Qu.

Qu. *What is the question?*

An. Can a trumpet be blowne in the City, and the people not be afraid: that is, can God by his Prophets cry out against sinne, and the people thinke there is no sinne? chap. 3. 6.

Qu. *How were they secure?*

An. They stretcht themselues vpon beds of Iuory, eate the Lambes of the flocke, had musicke, dranke wine in bowles, but no man pitied the poore, chap. 6. 4. 5. 6.

Qu. *What is the punishment of such people?*

An. Their feasts shall be turned to mourning, their songs to lamentation, and their ease into vnrest, chapter 8. 10. 12.

Qu. *How were they riotous?*

An. They swallowed vp the poore, chap. 4.

Qu. *How was that?*

An. By hoording vp things necessary for food and clothing, and so procuring a dearth, that they might sell deare euen the very refusse of their merchandise, and make their gresse measure small, and their weight little, chap. 8. 5. 6.

Qu. *What hath the Lord sworne he will doe to such people?*

An.

An. He hath ſworne by the excellency of *Iacob*, that he will neuer forget any of their workes, chap. 8. 7. Though they dig into hell, thence he will fetch them: though they climbe vp to heauen, from thence he will bring them: though they ſinke into the bottome of the Sea, there will hee command the Serpent to bite them: and though they goe into captiuity, he will follow them with the ſword, and ſet his face againſt them, there ſhal be no way for them to eſcape, chap. 9. 2. 3. 4.

OBADIAH.

Queſtion.

WHat ſinne doth Obadiah *complaine of?*

An. The lacke of charity.

Qu. *In whom?*

An. In brother toward brother.

Qu. *Who were they?*

An. The Edomites againſt the Iſraelites.

Qu. *How were they brothers?*

An. The Edomites came of *Eſau*, and the

the Israelites of Iacob.

Qu. *What wrong did the Edomites to the Israelites?*

An. Ioyned with their enemies, reioyced at their destruction, and helpe to beare away the spoyle, chap. 1. vers. 13.

Qu. *How did God punish them?*

An. He made the house of Iacob a fire, and the house of Ioseph a flame, and set the Edomites between them as stubble to be deuoured, chap. 1. 18.

IONAH.

Question.

WHether was Ionah *sent?*

An. To Nineueh, the chiefe City of the Assyrians.

Qu. *What to doe?*

An. To preach?

Qu. *Did he obey the commandement of God?*

An. No: he broke it.

Qu. *How?*

An. He went another way?

Qu. *Whither?*

An. To Tharshish.

Qu.

Qu. *What moved him to say so?*

An. His owne reason.

Qu. *Why?*

An. Because he thought if the Ninivites repented not by his doctrine, much lesse would the Heathen.

Qu. *How did he for passage?*

An. Hired a ship and paid his fare.

Qu. *What he saw at Sea what happened?*

An. A tempest.

Qu. *Who sent this tempest?*

An. God.

Qu. *To what end?*

An. To checke the disobedience of Ionah?

Qu. *What did Ionah during the tempest?*

An. Sleepe.

Qu. *What did the Mariners?*

An. Studied to find the cause of this disturbance.

Qu *After what manner?*

An. By casting of Lots.

Qu. *To whom fell the Lot?*

An. To Ionah.

Qu. *What did the Mariners with Ionah?*

An. Threw him into the Sea.

Qu. *Was he drowned?*

An.

An. No, though his sinne deserued it, yet God preserued him.

Qu. *How?*

An. He sent a Whale that swallowed him.

Qu. *What followed?*

An. The tempest ceased, and the Mariners glorified God.

Qu. *But what did Ionah during in the Fishes belly?*

An. Thought vpon his sinne, and cryed to the Lord.

Qu. *How did the Lord deliuer him?*

An. Caused the Fish to cast him vp vpon the dry land.

Qu. *How long had he beene in the fishes belly?*

An. Three dayes and three nights.

Qu. *And what followed then?*

An. The Lord spake to Ionah the second time, and bad him arise and goe to Niniueh, and preach Repentance.

Qu. *Did he so?*

An. Yes, and cryed in the streets. Yet forty dayes, and Niniueh shall be ouerthrowne.

Qu. *How did the people entertaine his doctrine?*

An. With feare and trembling.

Qu. *What did they?*

An.

An. Proclaimed a fast from the greatest to the smallest, the King himselfe rose from his Throne, cast off his robe, and put on sackcloth, commanding all his subiects to doe the like, and that neither man nor beast should taste food till they had cried to the Lord for mercy.

Qu. When the Lord saw their repentance, what did he?

An. Turned away his wrath, and saued their Citie.

Qu. How did Ionah *take their deliuerance?*

An. He was angry.

Qu. Why?

An. Because being a Prophet, hee should haue been found false of his word, and therefore began to vpbraid God.

Qu. In what manner?

An. O Lord (said he) was not this my saying when I was yet in my countrey? That thou wast a gracious God, mercifull, and slow to anger, and repentest thee of euill, for which cause I fled to Tharshish. Therefore I beseech thee take my life, rather then let me liue in infamy.

Qu. Whether went he then?

An. Out of the Citie, to see if after forty

forty dayes, the Lord would destroy the Citie.

Qu. *On which side of the Citie sate he?*

An. On the east side.

Qu. *How was he covered?*

An. He built him a Booth.

Qu. *What did God cause to grow over him to shadow him?*

An. A Gourd.

Qu. *What became of the gourd?*

An. The next morning a worme strucke it, and it withered.

Qu. *Did* Ionah *suffer any inconvenience by that?*

An. The Easterne winde and Sunne beames beate vpon *Ionahs* head, and made him faint, so that he was grieued for losse of the gourd.

Qu. *What said the Lord to him then?*

An. Hast thou pittie (said he) on the gourd, for which thou hast not laboured, nor madest it grow, which came vp in a night and perished in a night; and wouldest thou not haue me pittie Niniueh, wherein there are sixe-score thousand persons that cannot discerne the right hand from the left, and also much cattle?

Qu. *What learne we by this?*

An. That we must not measure the

prouidence and mercy of God, after the ſquare of our humane affections.

Qu. *What was the finall cauſe of ſending* Ionah *to Niniueh?*

An. By the ſodaine repentance of theſe heathen people to reproue the obduracie and hardneſſe of heart in his owne children, that many yeeres were called vpon, and theſe but few dayes.

MICAH.

Queſtion.

WHat ſinnes doth Micah *reproue?*

An. The contempt of Gods word.

Qu. *How did the Iewes contemne the word?*

An. In forbidding the Prophets to propheſie.

Qu. *What perſons did he reproue?*

An. The Princes.

Qu. *For what did he reproue them?*

An. For ſelling Iuſtice for money, and eating the fleſh of the people, flaying off their skinnes, breaking their bones, and chopping their fleſh to pieces, chap. 3. 1, 3.

Qu.

Qu. *What is vnderstood by that?*

An. Their pilling and poling of the Common-wealth.

Qu. *Whom else doth he reproue?*

An. The Prelates for their couetousnesse and Symony, chap.3. 11.

Qu. *And whom else?*

An. The rich Merchant.

Qu. *For what?*

An. Because he is full of lyes and deceit, chap.6.12.

Qu. *What are the vertues he commended?*

An. Silence and patience, cha.7.5.6.

NAHVM.

Question.

WHat doth Nahum *teach?*

An. That it is dangerous to resolue to liue in the feare of God, and fall from it againe.

Qu. *By whose example?*

An. By example of the Niniuites.

Qu. *Did they so?*

An. Yes, they quickly forgot the preaching of *Ionah*, and the mercy that

God ſhewed them at that time, and turned againe to their former iniquity, for which *Nahum* propheſies their deſtruction.

Qu. *And were they then deſtroyed?*

An. Yes.

Qu. *By whom?*

An. By the Caldeans.

HABAKKVK.

Queſtion.

WHat did Habakkuk *preach againſt?*

An. The pride and tyranny of the Caldeans, that were puſt vp with their ſpoyles and victories.

Qu. *What doth hee compare the men of this world to?*

An. To fiſhes.

Qu. *What is his reaſon?*

An. Becauſe as amongſt Fiſhes the great deuoure the ſmall, ſo is it amongſt men, chap. 1. 14.

Qu. *How loathſome is tyranny & pride?*

An. So loathſome, that the very ſtones of the wall ſhall cry out againſt it, chap. 2. 11.

Qu. *What did hee propheſie ſhould be*

the

the end of the Caldeans?

An. Ruine and deſtruction.

Qu. *By whom?*

An. By the Medes and Perſians, chap. 2. 8.

ZEPHANIAH.

Queſtion.

WHen propheſied Zephaniah?

An. In the dayes of *Ioſiah*, King of *Iudah.*

Qu. *How did he terrifie the wicked?*

An. By fore-telling them of their vtter deſtruction, and carrying into captiuity.

Qu. *How did he comfort the godly?*

An. By prophecying their returne, and happineſſe, and the reuenge God would take vpon their enemies.

HAGGAI.

Queſtion.

WHich are the three laſt Prophets?

An. Haggai, Zachary, Malachy.

Qu. *When were theſe three ſent?*

An. After the ſeauenty yeeres of captiuity were expired.

Qu. *For what cauſe?*

An. To comfort the people, and to incourage them to haſte the building of the Temple.

Qu. *Were they ſlacke in that buſineſſe then?*

An. Yes, preferring their owne priuate gaine, in toyling for wealth, and building themſelues faire houſes, before the glory of God.

Qu. *What was the reaſon?*

An. They had no reaſon at all, yet as corrupt men that neuer want policy to excuſe their vile diſpoſition, they pretended the time was not yet come, chap. 1. 2.

Qu. *Who reproued them?*

An. God firſt, and *Haggai* afterward.

Qu. *How did God reproue them?*

An. By ſending a Famine amongſt them.

Qu. *How did the Prophet reproue them?*

An. By rebuking them in theſe words: Is it time for your ſelues to dwell in ſeeled houſes, and not to build

build the house of the Lord?

Qu. *Were they vpon this converted?*

An Yes.

Qu. *What was the signe of their repentance?*

An. Feare before the Lord, chapter 1. 12.

Qu. *How did the Lord comfort them?*

An. Sent his Spirit vnto them, saying, bring wood, and build this house, and I will be fauourable vnto it, chap. 1. 8.

Qu. *Who were the chiefe of the people in this worke?*

An. Zerubbabel the sonne of *Shealtiel*, and *Iehoshua* the sonne of *Iehosadak* the high Priest.

Qu. *What was the promise of God vnto them?*

An. That although this house seemed nothing like so sumptuous and beautifull as that which *Salomon* built; yet if they would haue patience, the time should come, that he would make it farre more glorious.

Qu. *How is that to be vnderstood?*

An. Not of the materiall Temple, built with wood and stone; but of the spirituall, which should be erected by the comming of Christ, chap. 2. 10.

Qu. *What ſaith the Lord here of their ſacrifices?*

An. That they were vncleane.

Qu. *How?*

An. Not in the things themſelues, but becauſe the perſons that offered them were vncleane.

Qu. *What learne we by that?*

An Neyther to offer prayer, nor thankeſgiuing to the Lord, but with a pure heart: for the intent of the heart, and not the word of the mouth iuſtifieth.

ZACHARIAH.

Queſtion.

WHoſe ſonne was Zachariah?

An. The ſonne of *Barachia.*

Qu. *Why was he ſent?*

Anſw. To inſtruct and comfort the people.

Qu. *How did he inſtruct them?*

An. That they ſhould auoid the wickedneſſe of their Fathers.

Qu. *How did he comfort them?*

An. By telling them God would be mercifull vnto them, aſſiſt them in their

their worke, chap. 1. 16. Put backe their enemies, chap. 1. 15. Fill them with all plenty of graces, chap. 1. 17. Be a wall of fire about his Church, and a continuall light in the midst thereof, chap. 2. 5. And that *Zerubbabell* as hee had begunne, so should he finish the Temple, against all hinderances whatsoeuer, chap. 4. 5.

Qu. *If they did serue the Lord, vpon whom would he cast their affliction?*

An. Vpon their enemies.

Qu. *How should their Zeale to Gods seruice be manifested?*

An. By their workes, chap. 1. 2.

Qu. *What should bee their best cloathing?*

An. Not silkes, nor precious stones, but righteousnesse through Christ, chap. 3. 4.

Qu. *What doth he prophesie of Christ?*

An. That he should be both King and Priest, by the crownes that were set vpon the head of *Iehoshua*, chap. 6. 11.

Qu. *Why should those titles be attributed vnto him?*

An. To signifie all power was giuen vnto him, spirituall and temporall.

Qu. *In what sort was Christ promised to come?*

An. Humbly, and in great pouerty riding vpon an Asse, chap. 9.

Qu. *And why?*

An. Because the Prophets had set forth his Kingdome without Maiesty and pompe: yet that his dominion should stretch from Sea to Sea, chap. 9. 10.

Qu. *But wherein stood their errour?*

An. In their grosse and earthly imaginations, hauing the eyes of their mindes fixt vpon the transitory pompe of this world, and not vpon the true and spirituall glory of eternity.

Qu. *After the Iewes returne, and reedifying of the Temple, were they at peace?*

An. No, they had many afflictions and temptations for the tryall of their patience, and approuing of their faith, onely such as beleeued had the peace of conscience.

MALACHIE.

Question.

WHat is the first sinne Malachie reproueth?

An. Obstinate hypocrisie.

Qu.

Qu. *Wherein?*

An. In that the Iewes were manifeſt offenders, and yet ſeemed to iuſtifie themſelues, chap. 1. 6.

Qu. *If we make God our Father, what doth he require of vs?*

An Honour.

Qu. *If we make him our Lord what?*

An. Feare, chap. 1. 6.

Qu. *What is the ſecond ſinne* Malachie *reproueth?*

An. Careleſneſſe in the Prieſts, that thought any ſacrifice was ſufficient, and did not examine whether it were according to the Law or not, chap. 1. 8.

Qu. *What was required in the Prieſt?*

An. A care in his heart to ſerue God aright, and his lips to be a treaſure of knowledge, to inſtruct the people, chap. 2. 1. 7.

Qu. *What is the third ſinne the Prophet reproueth?*

An. The marrying wiues of a ſtrange religion.

Qu. *What is the puniſhment of that ſinne?*

An. The Lord will cut him off that doth ſo, chap. 2. 11. 12.

Qu. *What is the fourth ſinne?*

An. Breach of wedlocke, ch. 2. 14.

Qu.

Qu. *What is the fift?*

An. Their distrust, saying, it was in vaine to serue God, seeing the proud prospered, and they were croſt, chap. 3. 14. 15.

Qu. *From whence proceeded that sinne?*

An. From want of patience, and submitting to Gods pleasure: for if they saw not Gods helpe euer present to defend them, they would straight way murmure, which was a signe also of ingratitude.

Qu. *How?*

An. In that they forgot their former deliuerance.

Qu. *Who should be the next Prophet to succeed them?*

An. Iohn Baptist.

Qu. *Wherein should his office consist?*

An. In ioyning the people together in one vnitie of faith, and pronouncing Gods iudgements against such as should refuse to receiue Christ, chap. 4. 5.

Qu. *Who should be the last?*

An. Christ Iesus, the true Son of righteousnesse; whose comfortable beames of mercy shine vpon our soules to eternall happinesse.

Amen.

The

The doctrine of the New TESTAMENT.

Except we abide in Christ, we can doe no good thing. Iohn 15. 16.

The INDVCTION.

Question.

VVHat doth the New Testament include?

An. The Gospell.

Qu. *What is the Gospell?*

An. A message of glad tidings.

Qu. *What doth it principally containe?*

An.

An. The History of Christ.

Qu. *Vpon how many points stands the History of Christ?*

An. Vpon fiue.

Qu. *Which be they?*

An. Vpon his Birth, his Life, his Death, his Resurrection, and Ascension.

Qu. *What doth his birth teach vs?*

An. That he is the day-starre of mercy, risen to conduct vs out of the darkenesse of death, and guide our feete into the way of peace, Luk. 1. ver. 7. 8.

Qu. *What doth his life teach vs?*

An. All vertues requisite for a true Christian, he being the way, the truth, and the life, Iohn 14. 6.

Qu. *What doth his death teach vs?*

An. That our debt is paid, and the rigour of the Law satisfied, due to vs for our sinne, wherein consisteth our full Redemption, Mat. 20. 28. Gal. 4. 5. Heb. 6. 10.

Qu. *What doth his resurrection teach vs?*

An. The conquest ouer death, sinne and hell, wherein standeth our Iustification, Rom. 4.

Qu. *What doth his ascension teach vs?*

An. That our passage into Paradise

is

is by him made open, which before (through sinne) was shut vp against vs, to the intent that where he is, wee also may be, Ioh. 14. 2. 3. & 12. 26.

Qu. *What doth Christ require of vs for all these benefits?*

An. Two things.

Qu. *Which be they?*

An. Faith and obedience.

Qu. *What is faith?*

An. An assured beliefe of all his words and deeds.

Qu. *What is obedience?*

An. A constant endeauour to performe all that hee hath commanded, Mat. 28. 20.

Qu. *How doth the Old and New Testaments agree?*

An. In this, that they both teach to know one God, imbrace one faith, and erect one Church.

Qu. *How doe they differ?*

An. Foure manner of wayes.

Qu. *Which be they?*

An. First, touching the publication: secondly, their effect and fruit: thirdly, their ceremonies: and fourthly, their teachers.

Qu. *How doe they differ touching their publication?*

An.

An. The Law was publiſht with terrour, the Goſpell with ioy.

Qu. *How doe they differ touching their fruit?*

An. The fruit of the Law is death, Deut. 27. 26. The fruit of the Goſpell, life, Iohn 17.3.

Qu. *How touching their ceremonies?*

An. In the Law, their Altar was made of ſtone: in the Goſpell, our Altar is Chriſt Ieſus; Heb. 13. 10. In the Law, they did ſacrifice Calues: in the Goſpell, our ſacrifice muſt be the calues of our lips, Prayer and Thankeſgiuing; Heb. 13. 15. In the Law, they did circumciſe the foreskin: in the Goſpel, we muſt circumciſe and cut off the lewd affections of our hearts; Rom. 2. 29. In the Law their Paſſeouer was a Lambe of the flocke; Exod. 12. 4. in the Goſpell our Paſſeouer is the Lambe Chriſt Ieſus, 1 Cor. 5. 7. In the Law, the Paſſeouer was but the ſhadow of the thing: in the Goſpell, the Paſſeouer is the thing it ſelfe.

Qu. *How did they differ touching their Teachers?*

An. The publiſher of the Law was man, *Moſes*; the publiſher of the Goſpell God and man, Chriſt. The Teachers of

of the Law fore-told the comming of Christ in the flesh, Esay 7. 14. the Teachers of the Gospell fore-tell his comming in glory, Mat. 24. 30. 31. and 25. 31. The Teachers of the Law led forth the children of God to Canaan, Iosh. 12. 6. the Teachers of the Gospell direct them to heauen, Mat. 5. 3. 8. 10. They deliuered them from the hands of humane tyrants, Exod. 12. 31. Iudg. 16. 30. Christ in the Gospell sets vs free from the hands of the spirituall tyran', the Deuill, 1 Cor. 15. 54.

Qu. *How many are the writers of the Gospell?*

An. Foure.

Qu. *Which be they?*

An. Matthew, Marke, Luke, and *Iohn.*

Qu. *Is the subiect of those holy writers all one?*

An. It is.

Qu. *What method shall we then vse to draw particular points of doctrine from each of them, and not iterate any thing?*

An. Diuide the whole History of Christ into foure parts, and euery part into foure branches.

Q. *Content; what are the foure branches I shall dispute with you vpon, in the Gospell after* Matthew?

An.

An. These: Christ his Birth, his persecution, Baptisme, and Election of his Apostles.

Doctrine out of the Gospell *after* MATTHEW.

Question.

WHat was Matthew *by profession?*

Qu. A Publicane.

Qu. *What were the Publicanes?*

An. Those kinde of Iewes which in the name of the Romanes did gather vp the taxes and tallages imposed vpon the people.

Qu. *How came he to be an Apostle?*

An. Christ called him as he was sitting at the receipt of customs, who presently notwithstanding the scandals and bad reports which the Iewes had giuen out of Christ, and that he himselfe was exceeding rich, left all and followed him.

Q. *What doth* Matthew *first set downe?*

An.

An. The comming of Christ into the world.

Qu. *How is that?*

An. Two manner of wayes.

Qu. *Which be they?*

An. Once in the flesh: many times in the spirit.

Qu. *How comes he in spirit?*

An. Two manner of wayes, by grace to inspire vs, as when the spirit of God fell vpon the 70. Elders; Num. 11. 25. 26. And vpon the Apostles, Acts 2. 3. 4. Or by faith to assure, as S. *Paul* saith, the same spirit beareth witnes with our spirit, that we are the children of God, Rom. 8. 15. 16.

Qu. *By what example doe wee learne Christs comming in the spirit?*

An. By the example of Gods appearance to *Eliah.*

Qu *How was that?*

An. First, came a mighty winde, and tore the rockes, but God was not there: then rose an earth-quake, but God was not there: then came a fire, but God was not there: at last came a soft and still winde, and God was there; 1 Kings 19. 15. 16.

Qu. *Doth Christs Spirit after the same manner descend into vs?*

An.

An. Yes.

Qu. *How?*

An. First, there comes the breath of his threatning voyce, to breake our stony hearts: then an earth quake, that is, a trembling at his Iudgements: thirdly, a fire to trie if wee repent aright: last of all, a soft voyce of happy tidings, which is the Lambe Christ Iesus.

Qu. *How was his comming in the flesh?*

An. He was conceiued by the holy Ghost, and borne of the Virgin *Mary*, Mat. 1. 18.

Qu. *Is this all the times he shall come in the flesh?*

An. No: he shall come at the latter day.

Qu. *In what manner?*

An. With power and great glory, chap. 24. 30.

Qu. *What to doe?*

An To iudge the world with righteousnesse, and the people with equity, that is, to giue to euery one according to their deeds, Mat. 16. 27.

Qu. *Why did Christ take vpon him our flesh?*

An. To satisfie for our sinnes.

Qu.

Qu. *How?*

An. In ſuffering vnderneath the iuſtice of GOD, what wee had deſerued.

Qu. *What was the firſt euill that Chriſt ſuffered?*

An. Perſecution.

Qu. *When?*

An. As ſoone as he was borne.

Qu. *By whom?*

An. By *Herod*, King of the Iewes.

Qu. *What learne we by this?*

An. That a Chriſtian life in this world, from the day of our birth to the houre of our death, is nothing but croſſes and afflictions.

Qu. *How came* Herod *to be King?*

An. He bought it of *Ceſar* for a great ſumme of money.

Qu. *How did hee behaue himſelfe in the Kingdome?*

An. Like a bloudy Tyrant, he ſlew all that were of the Linage of King *Dauid*, and burnt their pedigrees, becauſe hee feared to be driuen from his ſeate and authority by one which hee heard ſhould ſpring of that Family, and therefore likewiſe he ſlew his ſiſter, and her husband that was a Iew, and put to death his owne ſonne, which hee had begot

begot vpon a Iewiſh woman.

Qu. *How long was it ere hee could ſeate himſelfe in the Kingdome?*

An. Thirty yeeres, continually making warre vpon the Iewes, ſo hardly did they endure the gouernement of a ſtranger.

Qu. *Why was Ieruſalem troubled, when newes was brought of the birth of a new King, which was Chriſt, knowing they were weary of the gouernment of* Herod?

An. Firſt, to flatter him, becauſe they would ſeeme to be affected as hee was, for he was greatly troubled, Mat. 2. 3. And ſecondly, becauſe they feared there would ariſe a new occaſion of bloudſhed, by the contention of theſe two Kings.

Qu *What was the end of* Herods *malice towards Chriſt?*

An. As it is of all perſecutors of Gods people, his owne ruine: for Chriſt was deliuered from his rage; Mat. 2. 13.

Qu. *Did his rage ſo end?*

An. No: when he ſaw himſelfe mocked of the wiſe-men that promiſed to bring him word where Chriſt was, hee moſt cruelly ſlaughtered all the young children of Bethlehem and the Coaſts thereabouts, thinking ſo to bee ſure of his

his destruction, Mat. 2. 26.

Q. *What doe we learne by the massacre of so many innocents, Christ onely reserued?*

An. That tyranny may destroy the body of religion, but not the soule.

Qu. *Was that no fault of the wise-men to breake promise with* Herod?

An. No: it is lawfull to breake promise in any thing, wherein the honour and seruice of God may be hindred.

Qu. *How was Christ preserued?*

An. By flight into Egypt.

Qu. *Why did Christ being God, giue place to the fury of* Herod?

An. To shew that it is lawfull for vs to flie from persecution, and saue our liues, so it may be done without scandall to the Gospell, Mat. 10. 23.

Qu. *Why did he flie into Egypt, rather then into any other country?*

An. For two causes: first, that the Scripture might be fulfilled, according to the Prophet *Osee*; *Out of Egypt haue I called my Sonne*; and secondly, to shew that he would forsake the Ieues for their ingratitude, and receiue the Gentiles.

Qu. *Wherein consisted their ingratitude?*

An. In stoning the Prophets and men of God, which were sent vnto them

them for their ſoules health, Mat. 23. 37.

Qu. *How doth Chriſt propheſie their ingratitude ſhould be puniſhed?*

An. By threatning vpon them a ſpirituall and a corporall plague.

Qu. *What was their ſpirituall plague?*

An. Famine of the word, and ſcarcitie of Teachers.

Qu. *What was their corporall plague?*

An. Ruine of their Citie, deſolation of their Temple, and a generall diſſipation and ſcattering of their whole nation, at whoſe hand ſhall be required the bloud of all the Saints, from *Abell* to *Zachary*, the ſon of *Barachia*, whom they ſlew betweene the Temple and the Altar.

Qu. *How many were the benefits of God beſtowed vpon the Iewes?*

An. Innumerable, but theſe eſpecially; he ſaued *Noah* from the flood, *Abraham* from the Caldeans; he brought them afterward out of Ægypt through the red Sea, he fed them in the wilderneſſe with meate from heauen, and water from the Rocke; fortie yeeres ſpace their garments neuer waxed olde; hee led them drie-ſhod ouer Iordan, he gaue them poſſeſſion of one and thirty Kingdomes, hee inſtructed them

in

in his true ſeruice: he built them a Temple, hee ſupplied them daily with Prophets to be their guides; and finally ſent his onely begotten Son amongſt them, to be a Phyſitian both of their bodies and ſoules, whom they moſt cruelly put to death.

Qu. *Who did firſt make knowne the birth of Chriſt?*

An. A ſtarre, Mat. 2. 2.

Qu. *How did that ſtarre differ from other ſtarres?*

An. In three reſpects: firſt, as touching the place, being lower fixed then other ſtarres: ſecondly, as touching the motion, mouing directly forward, and not circularly: and thirdly, as touching the time, it ſhone as well by day as by night.

Qu. *To whom did the ſtarre appeare?*

An. To the wiſemen of the Eaſt, to conduct them where Chriſt was borne.

Qu. *What is ſignified by that ſtarre?*

An. The Spirit of God, which muſt illuminate our hearts, or we ſhall neuer finde the way vnto Chriſt.

Qu. *When the wiſe men found Chriſt what did they?*

An. As men muſt doe when they haue once got knowledge of him.

Qu. *What is that?*

An. Acknowledge our loue and ſeruice to him by our externall oblations.

Qu. *What was their oblations?*

An. Gold, Frankincenſe and Myrrh: Gold, as he was a King; Frankincenſe, as he was a Prieſt; and Myrrh, as he was a Prophet, Mat. 2. 11.

Qu. *But in ſtead of theſe three things, what doe we Chriſtians learne to offer vnto him?*

An. For Gold, purity of life; for Frankincenſe, prayer and thankſgiuing; and for Myrrh, patience in aduerſity.

Qu. *In the eleauenth Chapter of this Goſpell, Chriſt ſaith, I thanke thee Father, that thou haſt hid the knowledge of thy will from the wiſe and prudent, and haſt ſhewed it vnto babes; yet here he ſaith, the wiſe men came to worſhip him: what difference is there betwixt the wiſe men he ſpeaketh of there, and theſe mentioned here?*

An. By the wiſe men there, he vnderſtandeth ſuch as arrogantly depend vpon their owne knowledge, and meaſure all things by humane reaſon: By wiſe men in this place hee vnderſtands ſuch wiſe men, as in things that belong to the honour of God, and our iuſtification, reiect the power and wiſdome of

of man, and cleaue onely to the grace of God through Christ, and the sincerity of his word. In which sence they are also called babes, Matth. 11. Verse 25.

Qu. *In professing of Christ, what comfort haue we?*

An. A three-fold comfort: first, we know he is our Lord, and can and will defend vs from all our enemies, Matth. 28 18. 20. Secondly, he is our teacher, and will instruct vs in all things necessary to saluation. And thirdly, our spirituall Physition that calles vs vnto him to comfort and heale our afflicted consciences. Mat. 11. 28.

Qu. *Where is the end of the Old Testament, and beginning of the New?*

An. In the Baptisme of Christ; for by that God doth as it were point vnto vs, and shew that he is the true Messias and Sauiour of the world.

Qu. *By what signe?*

An By the visible appearing of the holy Ghost, and the voyce that was heard: This is my dearely beloued Sonne in whom I am pleased, *Matthew* 3. 17.

Qu. *How many things are required in Baptisme?*

An. Three: the visible Element, (which is water) the word, and a promise of grace.

Qu. *What was the difference betweene the baptisme of* Iohn, *and the baptisme of Christ?*

An. *Iohn* did baptise with water to repentance; but Christ did baptise with fire; that is, by his holy Spirit, worke-ing in our hearts to the remission of sinnes.

Qu. *Why is* Iohn *said to prepare the way of the Lord?*

An. Because his doctrine was repentance, & no man can come vnto Christ, except hee first confesse the damnable state he is in through sinne, and be hartily sorry for the same, faithfully beleeuing onely by the merits of Christ to be deliuered from thence.

Qu. *Whom did Christ first call to his seruice?*

An. Poore Fishermen.

Qu. *What doe we learne by their calling?*

An. Two things.

Qu. *Which be they?*

An. First, an example of charity in Christ, that of his meere mercy & grace chose such poore and simple men to be the

the chiefe Paſtours and pillars of his Church. Secondly, an example of faith and obedience in them, who no ſooner were called, but ſtraight way left all they had, and followed Chriſt; Matth. 4. 22.

Qu. *How did they follow him?*

An. Not as many Chriſtians now adayes doe, in outward ſhew and ſeeming holineſſe, but with that reſolution that they willingly vnder-went pouerty, ſcorne, ſlander, and death it ſelfe, to ſhew themſelues worthy ſchollers of ſo worthy a Maſter: Beſides, they were but once called vpon, and they came; but we are many times exclaimed vpon, and yet we come not.

Qu. *How led Chriſt his Diſciples?*

An. Two manner of wayes, bodily and ſpiritually.

Qu. *How did he lead them bodily?*

An. By inuring his body to trauel by Sea, by Land, in City, field, mountaine, and valley, for the publiſhing of the Goſpell, and worke of their ſaluation.

Qu. *How did he lead them ſpiritually?*

An. By manifeſting vnto them great ſignes and arguments of humility, patience, loue, fortitude, and all other vertues of the minde: ſo that what he

was, ſuch he would haue them, and all that inſiſt vpon his holy name to be.

Qu. *Why did not Chriſt chooſe his Diſciples amongſt the mighty, learned, and rich men of the World?*

An. Becauſe the mighty ſtand vpon their reputation, the learned are obſtinate in their opinions, and the rich enthralled with couetouſneſſe.

Qu. *Was there none of this ſort came when Chriſt called them?*

An. Yes, but they were but few: as of rich men *Zacheus* and *Matthew*: of Gentlemen, the Centurion, and *Ioſeph* of Arimathea, and of the learned, *Nichodemus*, *Gamaliel*, and *Saul*.

Qu. *Did theſe men leaue all, and follow Chriſt?*

An. They did.

Qu. *How then had* Matthew *a houſe to banquet Chriſt in afterward?* Mat. 9. 10.

An. To forſake all, is vnderſtood, not cleane to depart from all which they had, but to make no reckoning of their goods otherwiſe then they might ſerue to the glory of God, and the reliefe of his poore diſtreſſed members.

Qu. *Why doth Chriſt call his Apoſtles and Miniſters the ſalt of the earth?* Mat. 5. 13.

An.

An. Becauſe as the propertie of ſalt is to bite, purge, and preſerue, ſo their doctrine ought to teſtifie, reproue, and inſtruct.

Qu. *Why are they called the light of the world?*

An. Becauſe in doctrine and conuerſation they muſt be as ſhining and glorious guides to the darke mindes of the ignorant.

Qu. *What is the end thereof?*

An. The glory of God.

Qu. *Is it not then enough for them to preach the Goſpell openly and with boldnes of heart?*

Qu. No; they muſt likewiſe bring forth fruits of good life by their deedes of charity, Mat. 5. 16.

Qu. *In how many things conſiſteth the teſtimony of a good life?*

An. In three.

Qu. *Which be they?*

An. In holineſſe, which belongeth to God; in righteouſnes, which belongeth to our neighbour; and in ſoberneſſe, that belongeth to our ſelues.

Qu. *For how many cauſes are we bound to ſerue God?*

An. For three cauſes; *Iure creationis*, becauſe he created vs; *Iure redemptionis*,

becauſe he redeemed vs; and *iure amoris*, becauſe he loued vs.

Doctrine out of the Goſpell *after* MARKE.

Queſtion.

VVHat was Marke?

An. A diſciple of *Peters*, of whom he had learned the acts of Chriſt.

Qu. *What are the braunches to be handled in this Goſpell?*

An. The tempting of Chriſt, his faſting, prayer, and miracles.

Qu. *When was Chriſt tempted?*

An. As ſoone as he had receiued baptiſme; whereby we learne, that the ſpirit of God begins no ſooner to worke, but it is as ſoone croſt and ouerthwarted by the ſpirit of the Deuill, ch. 1. 12.

Qu. *What is the difference betweene theſe two ſpirits?*

An. The ſpirit of God is louing, gentle, meeke, not forcing, not threatning; the ſpirit of the Deuill is ſubtle, cruell, falſe, and full of terrour. Betweene theſe two ſpirits, the ſpirit of man is con-

continually toſſed; the one working to our ſaluation, the other to our damnation.

Qu. *Who did tempt Chriſt?*

An. Two ſorts of creatures.

Qu. *Which be they?*

An. The Diuell and the Iewes.

Qu. *From whence fetcheth the Diuell his arguments wherewith he tempteth?*

An. From three things: either from the wit and reaſon of man, the cuſtomes of the world, or from the corruption and wreſting of the Scriptures, as in this place appeares.

Qu. *What doth the Diuell tempt vnto?*

An. Sinne.

Qu. *What is the nature of ſinne?*

An. To deſtroy.

Qu. *What followes ſinne?*

An. A two-fold iudgement: the one inward, as torment of conſcience, and decay of gifts: the other outward, as contempt and reproach of the world.

Qu. *How many kindes of temptations are there?*

An. Two.

Qu. *Which be they?*

An. Bad, which proceede from the Diuell and his inſtruments; and good, which proceede from God.

Qu. *How doth God vſe to tempt?*

An. Two manner of wayes: by tryals on the right hand, and by tryals on the left.

Qu. *How doth he tempt vs by tryals on the right hand?*

An. By offring vs temporall bleſſings as wealth, promotion, and ſuch like: to ſee if we will take hold on them iuſtly, or after an indirect and ſinfull manner. Or, by beſtowing vpon vs temporall bleſſings, to try if we will diſpoſe of them according as hee hath commanded, and as his vpright Almners.

Qu. *How doth he tempt vs by tryals on the left hand?*

An. By ſuffering Hereſies to riſe vp amongſt vs, to ſee if they can ſéduce vs: or by common corruption of manners, when many ſlanders, ſcandals, and iniuries are offered to proue our conſtancy, patience, and loue.

Qu. *How did the Iewes tempt Chriſt?*

An. By fruitlous queſtions to intrap his life, as whether it were lawfull to giue tribute to *Cæſar* or not, Chapter 12. 14.

Qu. *What is our comfort in temptation?*

An. That if wee abide faithfull and conſtant, God at the laſt will ſend his Angels

Angels to deliuer vs, as he did vnto our Sauiour, chap. 1. 13.

Qu. *Why doth God ſuffer vs to be tempted?*

An. For fiue ſpeciall reaſons.

Qu. *Which be they?*

An. Firſt, to trie whether we be faithfull; ſecondly, to make vs ſeeke vnto him for helpe; thirdly, the better to manifeſt his power and loue in deliuering vs; fourthly, to create in our hearts a thankfulneſſe for our deliuerance; and fifthly, that we may be made like vnto our Sauiour Chriſt.

Qu. *Is it in the Deuils power to tempt vs when he pleaſeth?*

An. No, he cannot doe it, by the example where the vncleane ſpirit which Chriſt had caſt out of the man in the country of the Gadarens, could not enter ſo much as into the heard of ſwine before he had asked leaue of Chriſt, chap. 5. 12.

Qu. *What doth this inferre?*

An. That we ought alwaies to pray, that we be not led into euill temptation.

An. After Chriſt was deliuered from the temptation of the Deuill, what did he?

An. As we ought to doe in the like caſe,

caſe more chearefully endeauourd to performe the will of his Father.

Qu. *What may we therefore liken the temptation of the Deuill vnto?*

Qu. A blow or wound, which diſmayes not the good Chriſtian, but rather ſtirs him vp more forcibly to withſtand the aſſault of his enemy.

Qu. *What opportunity did the Deuill watch to attempt Chriſt?*

An. When he was alone in the Wilderneſſe, and oppreſt with long faſting.

Qu. *How long had he faſted?*

An. Fortie daies and fortie nights.

Qu. *What company had he?*

An. None but the wilde beaſts.

Qu. *What may we vnderſtand by the wilderneſſe?*

An. The world.

Qu. *What by the wilde beaſts?*

An. Inward aud outward dangers thereof.

Qu. *Inward dangers of what?*

An. Of ones owne rude and vntamed affections.

Qu. *Outward dangers of what?*

Anſw. Of the vanities whereby we continually fall.

Qu. *What is a good remedy againſt theſe dangers?*

An.

An. Fasting, and not as some suppose forty dayes, but so long as we liue in the wildernesse of this wicked world.

Qu. *What is fasting?*

An. Sobriety of life.

Qu. *How many kindes of fasting are there?*

An. Two

Qu. *Which be they?*

An. Corporall, which is a refrayning from meates; and spirituall, which is an abstayning from sinne.

Qu. *When are we said truely to fast?*

An. When we keepe our eyes from looking after vanities, our tongues from cursing, swearing, and euill speaking; our hearts from meditating mischiefe, our hearts from practising vnlawfull actions, and our feet from treading in the way of scorners.

Qu. *What is the property of true fasting?*

An. It must not be done for vaine-glory, but to mortifie the body, that it may be in subiection to the spirit; and to the intent we may haue the more prouision for the relieuing of the poore.

Qu. *What are the effects that follow fasting?*

An. Health, perfection of memorie, sharpe

sharpeneſſe of wit, long life, and happineſſe of ſoule.

Qu. *What is the oppoſite of faſting?*

An. Intemperance.

Qu. *What is intemperance?*

An. An ouerflowing of voluptuouſneſſe againſt reaſon, and the health of the ſoule, ſeeking no other contentation but the delight of the ſenſes.

Qu. *What are the effects that follow it?*

An. Diſorder, impudencie, vnſeemelineſſe, negligence, imbecillitie of body, and deſtruction of ſoule.

Qu. *Wherein conſiſts intemperance?*

An. In ſumptuous feaſting.

Qu. *Is it not tollerable for Chriſtians to feaſt?*

An. Yes, if it be done with moderation and thankeſgiuing, as it appeares by the example of *Matthew*, who feaſted our Sauiour Chriſt, chap. 9. 15.

Qu. *Whom muſt we feaſt?*

Qu. Not our rich neighbours, leaſt they bid vs againe, and ſo recompence be made; but the poore, maimed, lame, and blinde, and God ſhall reward vs at the reſurrection of the iuſt, Luke 14. 12. 13.

Qu. *May not a man both feaſt and faſt at one inſtant?*

An.

An. Yes, ſo in the middeſt of his delicates hee be able to temper his affections.

Qu. *What muſt be ioyned to faſting to make it acceptable?*

An. Repentance and prayer.

Qu. *What is repentance?*

An. A hearty ſorrow for ſinne, with a firme reſolution neuer to offend againe: ſo that it is not enough to be grieued for our ſinne, except wee likewiſe amend.

Qu. *Giue me an inſtance?*

An. It is our Sauiours words; Repent and amend, for the Kingdome of God is at hand.

Qu. *What goes before repentance?*

An. Admonition.

Qu. *What followeth?*

An. Forgiueneſſe.

Qu. *Who hath the power to forgiue?*

An. Chriſt the Son of God, ch. 2. 10.

Qu. *When hath he power to forgiue?*

An. Whenſoeuer wee call vpon him by faith, as by the example of the blinde man, chap. 10.

Qu. *What doth this readineſſe to forgiue inferre?*

An. Imitation in vs to doe the like one toward another.

Qu.

Qu. *Why?*

An. Becauſe except we forgiue one another, we ſhall not be forgiuen of our Father which is in Heauen, Chapter 11. 26.

Qu. *How many circumſtances as touching our ſelues are to be conſidered in pardoning offences?*

An. Sixe.

Qu. *Which be they?*

An. Firſt, who it is that muſt forgiue; euery one, as well the King as the ſubiect. Secondly, what is to be forgiuen; not onely ſleight offences, but capitall wrongs, whether ſodaine or premeditate. Thirdly, whom they be we muſt forgiue; namely, our Chriſtian brother. Fourthly, how often, not ſeauen times onely, but ſeauenty times ſeauen. Fiftly, in what ſort: not fainedly, but from the heart. Sixtly, when; not at the Altar onely, and when we pray, but at all times when our brother ſhall ſeeme to offend.

Qu. *In how many points conſiſteth forgiuenesse.*

An. In foure.

Qu. *Which be they?*

An. *Connivere*, to wincke at our brothers offence: *condonare*, to pardon the

quality

qualitie of the offence; *remittere*, to with-hold the punishment; and *indulgere*, to take into fauour againe.

Qu. *But if the offence be such as wee must needs reprooue our brother, how must it be done?*

An. Mildely, louingly, secretly, and guiltlesse our selues of what we reproue him for, freely and without feare, vpon a true and iust occasion, and at a fit time.

Qu. *To what may we compare him that is a great reprehender of others, and neuer lookes vnto his owne infirmities?*

An. To fiue things.

Qu. *Which be they?*

An. To the Lampe in the Temple, which giueth light to the Priest, and consumeth it selfe. Secondly, to the eye, that sees all things, but sees not it selfe. Thirdly, to *Noahs* workemen, that built an Arke to saue *Noah*, and were drowned themselues. Fourthly, to such a one as cloathes euery one, and goes naked himselfe. Fiftly, to *Esau*, that was a Forrester, and liued alwayes abroad, and therefore did loose the blessing at home.

Qu. *What is the gate that opens to forgiuenesse before God?*

An.

An. Prayer.

Qu *What is prayer?*

An. Calling vpon God in the time of trouble.

Queſt. *How many ſorts of prayer are there.*

An. Two, mentall, conſiſting in the heart, without vtterance from the tongue; and vocall, conceiued in the heart, and pronounced by the tongue.

Qu. *How many are the ſpeciall properties of prayer?*

An. Foure.

Qu. *Which be they?*

An. It muſt be ſecret, without oſtentation; zealous without doubting to obtaine; briefe, without much babling; and conſtant, without intermiſſion, chap. 11. 24.

Qu. *How many reaſons are there to proue the goodneſſe of prayer?*

An. Sixe.

Qu. *Which be they?*

An. Firſt, it is full of ioy, for in the company of God there is nothing but ioy. Secondly, God hath built an houſe and appointed a day for it. Thirdly, it maketh vs like the Angels in heauen. Fourthly, it is as incenſe in the noſtrils of God. Fiftly, it doth more good

then

then almesdeedes, for by our almes we helpe but few, but by prayer we may profit thousands. Sixtly, it is a victorious thing, for it ouercommeth God, which ouercommeth all things.

Qu. *When must we pray?*

An. At all times.

Qu. *Why?*

An. Because we know not when the Lord will call vs to iudgement, Chap. 13. 33.

Qu. *What is an enemy to prayer?*

An. Drowsinesse, and therefore our Sauiour hath said; Watch, and pray.

Qu. How must our mindes be disposed when we pray?

An. To be in charity with all.

Qu. *What may encourage vs to pray?*

An The faithfull promise of the Lord, that he will heare vs: Aske, and ye shall haue; knocke, and it shall be opened vnto you.

Qu. *How was prayer effectuall in Christ?*

An. By prayer he wrought some of his Miracles, as appeareth, chap. 9. 29.

Qu. *What is a miracle?*

An. An act exceeding the course of nature.

Qu. *Why was it requisite that God shew'd make miracles?*

An.

An. To proue himselfe both God and man, and consequently the true Messias and Sauiour of the world.

Qu. *To saue, how many wayes may it be vnderstood?*

An Two manner of wayes: first, in preseruing and giuing temporall blessings to all: and secondly, in redeeming of some, by giuing eternall happinesse to the elect.

Qu. *What are the miracles of Christ?*

An. Giuing sight to the blinde, strength to the lame, health to the sicke, walking vpon the waters, and raising of the dead, &c.

Qu. *In this respect what is Christ called?*

An. A Physitian.

Qu. *How doth hee differ from other Physitians?*

An. He wrought by his owne power, he looked not for reward, and he scorned not to handle and touch his sicke Patients, notwithstanding the contagion of their diseases.

Doctrine

Doctrine out of the Gospell *after* LVKE.

Question.

WHat was Luke?

Answ. A Physitian of Antioch, and a companion with *Paul* in his trauailes.

Qu. *Did he write the Gospell as an eye-witnesse of the same?*

An. No, but as he had heard from *Paul* and others.

Qu. *What are the points from whence wee must derive our argumentation in this Gospell?*

An. The preaching of Christ, the slanders which he suffered for the same, his apprehension and examination.

Qu. *When began Christ to preach?*

An. At twelue yeeres old, when his Parents found him disputing with the Doctors in the Temple, chap. 2. 46.

Qu. *How shall we know a Preacher?*

An. By his fruits.

Qu. *Which be they?*

An. His doctrine, if it be of God: and his conuersation, if it be according to his doctrine.

Qu.

Qu. *How many things are required in a Preacher?*

An. Sixe things: to preach, to exhort, to pray, to praise, to reproue, and to encourage.

Qu. *What is it to teach?*

An. To declare the true meaning of of the Scripture.

Qu. *What is it to exhort?*

An. To remember the hearers of the word, what they haue heard: and to be serious with them not to forget that which they haue learned, but to bring forth fruits of a good life.

Qu. *What are the fruits of a good life?*

An. Deeds of charity done to the honour of God, & good of our neighbor.

Qu. *To what end are they available?*

An. To shew how neere or how farre off we are from Christ, for he that finds by the disposition of the heart, that he willeth well to all men, not onely his friends, but his enemies, hath a sure testimony that God doth dwell in him: whereas contrariwise, he that feeleth not the heate of charity in his heart, may thinke assuredly God is farre from him.

Qu. *Are we iustified then by workes?*

An. Yes, before men, but by faith before God.

Qu.

Qu. *What is it to pray?*

An. To desire of God to open the hearts of the hearers, that they may be edified by their hearing.

Qu. *What is it to praise?*

An. To giue God thankes for them, when they are seene to profit.

Qu. *What is it to reprooue?*

An. To inuay against their sins, laying before them the iudgements of God.

Qu. *What is it to encourage?*

An. To giue boldnesse to the penitent, assuring them of mercy.

Qu. *What is required in the hearers?*

An Fiue things: first, diligent attention, not to haue their mindes carried away in the time of preaching through vanities; secondly, meditation to ruminate vpon such good lessons as they haue heard; thirdly, application, to expresse it in the manner of their life: fourthly, prayer for the continuance of Gods spirit vpon their Teachers; and fiftly, thanksgiuing for the light of the Gospell.

Qu. *After what method doth Christ teach?*

An. Sometime by Parables and similitudes, and sometime more plainely and familiarly.

Qu.

Qu. *Why did he teach by Parables?*

An. Because the vnbeleeuing Iewes might heare and not vnderstand, chap. 8. 10.

Qu. *What is a Parable?*

An A discourse containing one thing in words, and another in sense.

Qu. *What vice doth Christ reprooue?*

An. All.

Qu. *How doth he reproue ambition?*

An. By saying to the Apostles, Hee that seemeth least among you, the same shall be great, chap. 9. 48.

Qu. *How pride?*

An. He that exalteth himselfe shall be brought low, and he that humbleth himselfe shall be exalted, chap. 18. 14.

Qu. *How reuenge?*

An. When *Iames* and *Iohn* saw the Samaritanes would not receiue Christ, they willed him to call for fire from heauen to consume them: but Christ rebuked them, saying; Ye wot not of what spirit ye are: I come not to destroy, but to saue, chap. 9. 55. 56.

Qu. *How inconstancie or falling from the truth?*

An. No man hauing put his hand to the plow, and looking backe, is apt for the Kingdome of God, chap. 9. 62.

Qu.

Qu. *How unprofitable of the word when it is preached, and not bringing forth fruits of repentance?*

An. It shall be easier for Tyre and Sydon in the day of judgement, then for such men, chap. 10. 12.

Qu. *How worldly carefulnesse?*

An. By the parable of the rich man, that built his Barnes wide, and laid up goods for many yeares, and said to his soule; Soule take thy rest; when presently God pronounced vnto him; Thou foole, this night shall thy soule be taken from thee, chap. 12. 16. 20.

Qu. *How else?*

An. By the example of the Rauens and Lillyes of the field, which neither sow nor reape, yet God feedes them: and the Lillyes are clothed with greater royalty then *Salomon*, chap. 12. verse 24. 27.

Qu. *By what reason did Christ confute the folly of worldly minded men?*

An. By an argument *a minori ad maius*: by saying, which of you by taking thought, can adde to his stature one cubite? If yee be not able to doe the lesse, how will ye performe the greater? chap. 12. 25. &c.

Qu. *What must shunde our care?*

An. Not for wash of this world, but to lay vp treasure in heauen, where neither theefe approacheth, nor rust can corrupt, chap. 12. 33.

Qu. *How reproueth Christ rash iudgement, as when we doe condemne such vpon whom God executeth his iudgements to be greater sinners then we our selues are?*

An. By telling vs that except we repent, we shall all likewise perish, chap. 13. 3.

Qu. *Why?*

An. Because whosoeuer hath deserued worst, wee, (if God should enter into iudgement with vs) haue deserued as bad as they.

Qu. *How doth he reproue the trust in our owne merits?*

An. By saying, When we haue done all that we can, we are still vnprofitable seruants, because we can doe nothing but that which is our duty to doe, chap. 17. 10.

Qu. *Whom doth Christ pronounce blessed?*

An. The peace-maker, the poore in spirit, the sorrowfull, for they shall reioyce, the persecuted, for great shall be their reward in heauen, Mat. chap. 5.

Qu.

Qu. *Wherein doth blessedness consist?*

An. Not in honour, for then *Phaiath* had beene blessed: not in wit, for then *Achitophel* had beene blessed: not in wealth, for then *Achab* had beene blessed: but in the feare of the Lord.

Qu. *How is this feare preserued?*

An. By hauing a care to the Commandements.

Qu. *Wherein consisteth this performance of the commandements?*

An. Not onely in bridling the hands, but in restraining the affections of the heart, as it is not enough to refrain from the shedding of bloud, but from the thought thereof.

Qu. *How doth Christ threaten the cruell?*

An. He that in anger calles his brother foole, shall be in danger of hell fire, Mat. 5. 22.

Qu. *To what a strict reckoning will he call the lasciuious?*

An. Whosoeuer looketh on a woman, to lust after her, hath (saith he) committed adultery already with her in his heart, Mat. 5. 28.

Qu. *Is it lawfull for a man to put away his wife?*

An. No, except it be for fornication

Matthew, 5. 32.

Qu. *What oathes may we vse in our priuate communication?*

An. Yea, yea, and nay, nay, for whatsoeuer is more then that commeth of euill.

Qu. *By what may we sweare?*

An. Neither by heauen, for it is the throne of God; nor by earth, because it is his foote-stoole.

Qu. *May we not sweare at all?*

An. Yes, before a Magistrate, for the confirmation of a truth, but not otherwise.

Qu. *What is an oath?*

An. A calling of God to witnesse, that what we affirme is true, or to be reuenged on vs if we lie.

Qu. *May we that are humane creatures reuenge one vpon another.*

An. No.

Qu. *Why?*

An. Because Christ hath said, blesse them that curse you: doe good to them that hate you, chap. 6. 28.

Qu. *By what reason doth Christ binde vs hereunto?*

An. By an argument taken from the nature of God, who is so gracious and louing vnto mankinde, as hee maketh

the

the Sunne to rise, and the raine to fall, vpon the iust and vniust, Matth. chap. 5. 45.

Qu. *Who is iust?*

An. Not any man: for he that saith he hath no sinne, is a lyar, and there is no truth in him.

Qu. *How many sorts of sinners are there?*

An. Three.

Qu. *Which be they?*

An. The first are such as are of a reprobate sense, neither fearing God nor man, as *Pharaoh, Haman*, &c. The second are such as before God are very impious, yet to themselues and the world would seeme righteous: and of this sort are the Pharises and Hypocrites. The third is of those, that in the sight of God and the world are sinners, but because they acknowledge their sinnes, and are displeased with themselues for the same, praying vnto God for his grace, therefore are of him reputed righteous. as *Mary Magdalene, Zacheus*, and the Thiefe vpon the Crosse.

Qu. *What is specially note to know a repentant sinner by?*

An. Vigilance, that when the Lord commeth, he be not found an vnprofitable seruant.

Qu. *Who are called profitable ſervants?*

An. Such as with care performe the will of their Maſter.

Qu. *Who are called vnprofitable ſervants?*

An. Firſt, ſuch as are Magiſtrates, and abuſe their authority to the hurt of ſuch as are vnder them: Secondly, ſuch as are vnder the degree of ſubiects; and neglect their calling, or deprave it by their wicked practiſes: Thirdly, rich men, that helpe not the neceſſities of the poore: Fourthly, the wiſe and learned that ſuffer the ignorant to goe aſtray for want of their good counſell and inſtruction.

Qu. *For all thoſe good inſtructions which Chriſt gave vnto the Iewes, how did they reward him?*

An. With ſlaunder and reproach, ſaying that he did blaſpheme, and caſt forth Diuels by the name of *Beelzebub* the Prince of Diuels, chapter 5. 21. and 11. 15.

Qu. *What is blaſphemy?*

An. To derogate from the power of the holy Ghoſt.

Qu. *Was it ſufficient to allay the malice of the Iewes, to ſay Chriſt was a blaſphemer?*

An.

An. No; the condition of enuious men is such, as when they haue done what disgrace they can in words, they practise deedes, for the ouerthrow of them they hate.

Qu. *How did they practise Christs ouerthrow?*

An. By hyring *Iudas* to betray him vnto them.

Qu. *What doe we learne by this, that among the twelue one was a traytor?*

An. That euen amongst the smallest number of Gods elect, there the Diuell hath his instruments.

Qu. *For what did* Iudas *betray his Master?*

An. For money, as many doe their soules, chap. 22. 6.

Qu. *What was the last memorable thing that Christ did before his betraying?*

An. The institution of the Sacrament of his body and bloud.

Qu. *Of how many things doth this Sacrament consist?*

An. Of two.

Qu *Which be they?*

An. The visible substance which is bread and wine; and the inuisible grace which is redemption by his death, to all that receiue this Sacrament worthily.

Qu. *How many things are required for the worthy receiving thereof?*

An. Foure.

Qu. *Which be they?*

An. Knowledge, to discerne a difference betwixt this holy ordinance and other Ceremonies: Faith, to beleeue that Christ dyed for vs: Repentance, to be sorry for our sinnes: and Charity, to forgiue our brethren.

Qu. *Is it not enough then to remember Christ by Meditation, reading & hearing?*

An. No: except we doe likewise actually receiue his body and blood in the Sacrament of the Altar.

Qu. *What two things did Christ vse in offring his body vpon the Crosse?*

An. Breaking of his body, and a drawing forth of his blood.

Qu. *What must our breaking be?*

An. A contrition of heart for our sinnes, and breaking of bread in the way of Charity.

Qu. *What must our powring forth be?*

An. Teares of repentance, and teares of compassion.

Qu. *How doe we receiue Christ in the Sacrament?*

An. Spiritually.

Qu. *What place must we prepare for him?*

An.

An. An vppet roome in the bosome, an inward roome in the heart, a large roome to receiue his retinue, a faire roome hung with the tapestry of righteousnesse, a sweete roome decked with the flowers of loue, a conuenient roome with a chimney and a bed, that is, the fire of zeale, and the bed of peace.

Qu. *What must be his dyet?*

An. Prayer and Thankesgiuing.

Qu. *Who his attendants?*

An. Faith, Hope, and Charity.

Qu. *How shall a man know whether he hath receiued Christ or not?*

An. If he finde that he doth not onely heare his word, but bring forth the fruits of good doctrine, and therefore a good Christian is compared vnto a Tree.

Qu. *Why?*

An. Because he hath a roote, which is Hope, a heart which is faith, a barke which is charity, branches which are spirituall Vertues, greene leaues which are good words, and fruit which is good workes.

Qu. *How was Christ apprehended?*

An With bils and staues.

Qu. *How did they vse him?*

An. Buffeted, and set a Crowne of

thereof vpon his head.

Qu. *Whether did they bring him to be examined?*

An. To the high Priest first, then to *Pilate*, and afterward to *Herod*?

Qu. *What were these men?*

An. Chiefe Magistrates, but very wicked.

Qu. *What are godly Magistrates called?*

An. Gods.

Qu. *Why?*

An. Because they execute the iudgement of God vpon offenders.

Qu. *What is the vse of a bad Magistrate in Pilate?*

An. This, that although hee knew Christ to be innocent, yet because of the opinion of the people, rather then he would purchase their displeasure, he deliuered him ouer to their will, chap. 23. 25.

Qu. *Vpon what occasion is the friendship of the wicked of enemies renued?*

An. Vpon the disgrace and downefal of the godly, as appeares by *Herod* and *Pilate*, who hauing beene long enemies, were now reconciled together vpon the apprehension of Christ.

Doctrine

Doctrine out of the Gospell *after S.* IOHN.

Question.

WHat was Iohn?

An. An Apostle, and the entirely beloued of Christ, chap. 13. 23.

Qu. How did he write the Gospell?

An As both an eye-witnesse, and an eare-witnesse of that which Christ had said and done.

Qu. What followes in this place to be handled?

An. These foure branches; the conuiction of Christ, his execution, resurrection, and ascension.

Q. Were not the Iewes satisfied with the imprisonment of Christ?

An. No, they sought likewise to put him to death.

Qu. Why did they pursue him with such hatred, hauing done so many good deeds among them?

An. Vpon the same reason that vice pursues vertue, iniquitie godlinesse, falsehood truth, and darknesse light.

Qu.

Qu. *How were they blinded?*

An. By rage of their owne affections.

Qu. *What are their affections like?*

An. Like whirle-windes, when they haue once gotten the vpper hand ouer reason, as appeareth by the Iewes, that would heare nothing, but cryed Crucifie him, crucifie him, chap. 19. 15.

Qu. *What did they obiect against him?*

An. That he did seduce the people, blaspheme, was not *Cæsars* friend, and worse then *Barrabas* a theefe.

Qu. *How did they say he seduced the people?*

An. By false doctrine, in not attributing righteousnesse to the Law, chap. 5. 14.

Qu. *How blaspheme?*

An. In calling himselfe the Sonne of God, chap. 10. 33.

Qu. *How not to be Cæsars friend?*

An. In making himselfe a King, chap. 19. 12.

Qu. *How worse then Barrabas?*

An. In that they thought a blasphemer worse then a theefe.

Qu. *What kinde of theefe was* Barrabas?

An. One that by insurrection sought

to

to rob the peoples hearts of obedience, which is a kinde of spirituall theft.

Qu. *How many sorts of theeues are there?*

An. Three.

Qu. *Which be they?*

An. First, such as corrupt the mindes of others by their lewd examples, Hypocrites, slanderers, and detractors of good mens vertues. Secondly, such as teach lyes, whereby the soules of the hearers are robbed of eternall blisse. Thirdly, such as attribute vnto themselues the benefit of health, wealth, or libertie, and so deprive God of his glory.

Qu. *How many kindes of corporall theeues are there?*

An. Two

Qu. *Which be they?*

An. Domesticall and forraine.

Qu. *Whom call you domesticall theeues?*

An. Such as purloyne from their Masters, Parents, Husbands, Wiues, or Friends; or negligently suffer them to incurre any losse or detriment which they might preuent.

Qu. *Whom call you forraine theeues?*

An. All such as rob their neighbours, eyther by false weights and measures,

bad

bad wares, or subtill practises: all Lawyers that make good causes bad, or bad good: all debters that neuer thinke to pay, and all creditors that triumph ouer the bodies of their poore debters, by imprisonmeur, or any other kinde of oppression.

Qu. *How did Christ refute the obiections of the Iewes?*

An. First, by saying he was the Way, the Truth, and the faithfull Shepheard. and therefore did not seduce the people, chap. 14. 6 and 10. 11.

Qu. *How secondly?*

An. By saying, what he did he did by the inspiration of the holy Ghost, and power of God the Father; and therefore did not blaspheme, chap. 1. 13. and 10. 30.

Qu. *How thirdly?*

An. By protesting openly, that what was due to *Cæsar* ought to be giuen vnto *Cæsar*, and therefore was not enemie to *Cæsar*.

Qu. *How fourthly?*

An. By shewing he came to inrich them all with the treasure of happy life, and therefore was no theefe, like *Barrabbas*.

Qu. *Were they not satisfied with this?*

An.

An. No; though Pilate the chiefe Magistrate, before whom he was accused, did certifie them from the iudgement seate that hee found no fault in him, chap. 18.28.

An. Why did not Pilate *set him free?*

An. Because he respected more the displeasure of the people, then the discharge of his owne conscience, wherein hee shewed himselfe a bad Magistrate.

Qu. What are the markes of a good Magistrate?

An. Wisedome, valour, impartiality, not to be humerous, not to be couetous, nor cruell.

Qu. *When is he wise?*

An. When he discerneth rightly betweene falshood and truth,

Qu. *When valiant?*

An. When he feares not to execute the tenour of the Law.

Qu. *When impartiall?*

An. When he neither respecteth the rich for their authority, nor disdaines the poore for their baseneſſe and inferiority.

Qu. *When is he without humour?*

An. When he executeth Iustice for the loue of vertue, & not for hate, enuy.

or

or a malicious stomacke against the party called in question.

Qu. *How is he not couetous?*

An. When hee doth not buy or sell iustice for reward or bribes.

Qu. *What is iustice?*

An. The square of life, attributing to euery man that which is due.

Qu. *What is iniustice?*

An. The disorder of life, with-holding from men the iust measure of their deserts.

Qu. *When is a Magistrate cruell?*

An. When hee is wholy set vpon seuerity, without any thought of pitty or compassion.

Qu. *Was* Pilate *altogether without compassion when hee gaue iudgement vpon Christ?*

An. No, he had a kinde of compassion, but it was counterfeit, and therefore though he would wash his hands neuer so often, he cannot cleare himselfe from the guilt of innocent bloud.

Qu. *How many sorts of cruelty are there?*

An. Three.

Qu. *Which be they?*

An. The first is of such as procure it, who neuertheless will not execute

it.

it themselues, and that was the cruelty of the Iewes: the second is such as deuise not themselues to be cruell, but when the sword is put into their hands, or the meanes giuen vnto them, do not spare forthwith to execute it with all immanitie and brutishnes of heart: and this is the cruelty of Tyrants and wicked men put in authority: the third is, of such as neglect their duties towards them that are in danger, necessity or tribulation, which they both ought and might saue and helpe if they would: and such was the cruelty of *Pilate*, and is the cruelty of all such as see the innocent and guiltlesse wronged, and will not helpe and succour them.

Qu. *How many waies may we helpe the distressed?*

An. Fiue manner of waies.

Qu. *Which be they?*

An. Either in person, when we trauell and labour for their deliuerance: or with our goods in relieuing their want; or with our good words to comfort them; or with our counsell to direct them; or with our power quite to deliuer them.

Qu. *Had Christ any such friends?*

An. No, nor did he need them: because he

he could haue deliuered himselfe if it had pleased him.

Qu. *Where were his Apostles?*

An. Fled from him.

Qu. *Peter boasted he would dye for him, and did he now forsake him in this extremity?*

An. He did not onely forsake him, but he flatly forswore he knew him.

Qu. *How often?*

An. Three times the same night that Christ was apprehended, chap. 18.

Qu. *What learne we by this?*

An. The inconstancy of flesh and bloud, and the ficklenesse of worldly friends.

Qu. *What became of Iudas that betrayed him?*

An. As of a pernitious conspirator.

Qu. *How was that?*

An. He hanged himselfe.

Qu. *Who gaue him that iudgement?*

An. His owne guilty conscience.

Qu. *How many offices of torment doth a guilty conscience include?*

An. Foure.

Qu. *Which be they?*

An. Of an Accusor, a Iuror, a Iudge, and an Executioner.

Qu. *How of an Accuser?*

An.

An. In laying our ſinnes to our charge, Rom. 2. 15.

Qu. *How of a Iudge?*

An. By giuing in euidence againſt vs.

Qu. *How of a Iudge?*

An. In condemning vs.

Qu. *How of an Executioner?*

An. By inflicting deſerued puniſhment.

Qu. *What is it to haue a guilty conſcience?*

An. To liue in continuall torment and hell of minde.

Qu. *What was the manner of Chriſts execution?*

An. The death of the Croſſe.

Qu. *What extremity did hee ſuffer before he was nayled to the Croſſe?*

An. He ſweat water and bloud, was falſly accuſed, buffeted, ſpet vpon, ſcourged, reuiled, crowned with thornes, and his garments parted before his face.

Qu. *What extremity did he endure vpon the Croſſe?*

An. His hands and feet were nailed, his ſide pierced with a ſpeare, he dranke vinegar and gall, was forſaken of God, and reiected of the world.

Qu. *For whom did hee ſuffer all theſe torments?*

An. Not for any offence of his, for he was immaculate, but for our sinnes which were infinite.

Qu. *To what end did he suffer them?*

An. To the satisfaction of the iustice of God, and the Redemption of our soules.

Qu. *What learne we by that?*

An. His obedience to God the Father, and his loue towards vs

Qu. *Wherein appeared his obedience toward God?*

An. In two things.

Qu. *Which be they?*

An. In performing all God had commanded, which is called actiue obedience, and in patient bearing all that was imposed vpon him, which is called passiue.

Qu. *Wherein appeared his loue toward vs?*

An. In giuing his life for vs when we were his enemies.

Qu. *What is that?*

An. The power and vigour of the soule expressed by the instrument of the body.

Qu. *What is the opinion of Aristotle touching life?*

An. Some thinke, because a man liueth

no

no longer then hee breatheth, that the life of man is nothing but a puffe of winde. Some againe, because the losse of much blood bringeth the losse of life, therefore they esteeme the life to be nothing else but blood: And other some, because in death they perceive no difference betweene man and beasts, therefore they hold our life to be as the lives of brute beasts, vanishing, without immortality of the soule; but all these opinions are corrupt and leved.

Qu. *Why so?*

An. Because they are grounded onely vpon the corporall sences.

Qu. *How doe you prove the soule immortall?*

An. Because it is the Image of God, who is a Spirit and eternall: for there must alwayes be an agreement betweene the Image, and the thing whereof it is an Image.

Qu. *What part of Christ then suffered death.*

An. His humanity.

Qu. *Of what doth he humanity consist?*

An. Of body and soule like yours, sinne onely excepted.

Qu. *Did he suffer for death?*

An.

An. It did.

Qu. Why, then the ſoule is not immortall?

An. There be two kindes of death; one corporall which is a diſſolution of the ſoule from the body: another ſpirituall, which is a ſeparation of the ſoule from the preſence of God; and in this ſence it is ſaid that Chriſts ſoule did die, inſomuch as for a while it was excluded from the preſence of God.

Qu. What part of Chriſt did not ſuffer?

An. His Deity, by which he did ouercome death.

Qu. How did his victory ouer death appeare?

An. By his reſurrection.

Qu. When was that?

An. Vpon the third day.

Qu. What benefit haue we by his reſurrection?

An. The aſſurance of the immortality both of ſoule and body, and that ſin, death, nor hell, ſhall haue any power ouer vs, ſo long as we beleeue in him.

Qu. How proue you that?

An. By his owne words: I am the reſurrection and the life; he that beleeueth in me, though he were dead, yet ſhall he liue, chap. 11. 25. And againe,

he

he that beleeueth in the Sonne hath life euerlasting, and he that beleeueth not in the Sonne shall not see life, but the wrath of God abideth in him. Iohn. 3. 36.

Qu. *What kinde of people held opinion that there is no resurrection?*

An. The Sadduces, and therefore they tempted Christ with the question of the woman that had seuen husbands, whose wife she should be at the day of the Resurrection.

Qu. *How doth Christ answere this question?*

An. By saying, that in the kingdome of heauen, they neither marry nor are married, but are as the Angels of God.

Qu. *What are they called that denye the resurrection?*

An. Atheists.

Qu. *How many sorts of Atheists are there?*

An. Two.

Qu. *Which be they?*

An. The one that perswade themselues the soule is mortall as well as the body; the other, that albeit they haue some opinion of the immortality of the soule, yet they thinke there is no hell, nor punishment for sinne after this life.

Qu.

Qu. *How doth the Scripture disprove this first?*

An. By saying, that whosoever beleeveth in Christ shall not perish, but have eternall life, chap. 3. 15.

Qu. *How doth it second?*

An. By the words that God shall say to the wicked at the day of Iudgement; Depart from me ye cursed into everlasting fire, which is prepared for the Divell and his Angels, Mat. 25. 41.

Qu. *How many sorts of Angels be there?*

An. Two; good and bad.

Qu. *Of what sort are the good Angels?*

An. Not of the nature and essence of God, nor immortall of themselves; but have their immortality of God, who both gives it vnto them, and preserveth them in it, and could take it from them if he would.

Qu. *What difference is there betwixt the spirits of men and Angels?*

An. The spirits of men are ioyned vnto bodies, the spirits of Angels are not.

Qu. *Are not the spirits of men Celestiall?*

An. Yes, not in respect they are

drawne

drawne from the nature of God, but in respect of the agreement that is betwixt them.

Qu. What difference is there betwixt soule and spirit?

An. A soule is common to all men living, even all Infidels as other; but a spirit is properly in those that are regenerate and borne a new by faith and the holy-Ghost.

Qu. To whom did Christ first appeare after his Resurrection?

An. To *Mary Magdalen*, & afterward three seuerall times to his Apostles.

Qu. How long was he vpon the earth after his Resurrection?

An. Forty dayes, and then hee was taken vp on high, & a cloud receiued him, Acts 1.

Qu. Where was Christ when he was taken vp?

An. Vpon mount Olivet.

The end of the Gospell.

The Acts.

Question.

After that Christ ascended into heauen, whom did he leaue on earth for the building vp of his Church?

An. His eleauen Apostles.

Qu. *How did he strengthen them?*

An. By sending the holy Ghost vnto them, chap. 2. 4.

Qu. *In what likenesse did the holy Ghost appeare?*

An. In the likenesse of fiery tongues, chap. 2. 3.

Qu. *With what did it inda e them?*

An. With the knowledge of languages.

Qu. *To what end?*

An. That they might preach to all Nations.

Qu. *Was that their office?*

An. Yes.

Qu. *Who conioyned them thereunto?*

An. Christ, chap. 1. 8.

Qu. *Vpon how many points did their office consist?*

An. Of two.

Qu. *Which be they?*

An. To baptise and instruct.

Qu. *How did they baptise?*

An. In the name of the Father, of the Sonne, and of the holy Ghost.

Qu. *How did they instruct?*

An. Two manner of waies.

Qu. *Which be they?*

An. By testifying the death, resurrection, and ascention of Christ: & teaching of Faith, Repentance, and good workes, chap. 1. 23. 24. 25. 28.

Qu. *What power had they given them to confirme their doctrine?*

An. The power of working Miracles: as making the lame to goe, healing the sicke, and raising the dead, chap. 3. 6. and 9. 34. 40.

Qu. *Who stood against them?*

An. The practise of the Diuell.

Qu. *Who defended them?*

An. The prouidence of God.

Qu. *How did the Diuell practise against them?*

An. By raising vp conspiracies, tumults, commotions, persecutions, slanders, and by bringing them to imprisonment, stripes and death.

Qu. *To what purpose and end did*

the Devill doe this?

An. To overthrow, or at the least to stop the course of their preaching, if it had beene possible.

Qu. *How did God defend and preserve them?*

An. He revealed the conspiracies against them, chap. 9. 24. He pacified the tumults and commotions, chap. 19. 35. to 41. He sent them refuge in time of persecution, chap. 14. 6. He converted the hearts of their slanderers, chapter 2. 37. He delivered them out of prison, chapter 5. 19. He comforted them when they were beaten, chap. 5. 41 and 23. 11. and in death hee gave them life, chap. 14. 19.

Qu. *Who conspired against them?*

An. The Ievves.

Qu. *How?*

An. When *Paul* was imprisoned by them, some forty of them and more tooke an oath that they would not eate nor drinke vntill they had slaine *Paul*, Acts 23. 12. 13.

Qu. *Vnder what colour would they execute their malice?*

An. Vnder colour to have him brought forth to be examined, and they by the way would murther him.

Qu.

Qu. *How did God reueale this conspiracie?*

An. *Pauls* sisters sonne ouer-heard it, and was sent to tell the Captaine of the Castle of it, chap. 23. 20. 21.

Qu. *What did the Captaine when he heard it?*

An. Sent *Paul* with a power of men for his guard, to Cæsarea, to *Felix* the chiefe Gouernour.

Qu. *Who raised tumult against them?*

An. The lewes and one *Demetrius* a siluer-Smith at Ephesus.

Qu. *Against which of the Apostles did* Demetrius *raise a tumult?*

An. Against *Paul*, *Gaius*, and *Aristarchus Pauls* companions.

Qu. *Why?*

An. Because they spoke against Images, by making of which he got his liuing.

Qu. *What was* Demetrius *his intent by this commotion?*

An. To haue *Paul* and his Disciples suppressed.

Qu. *How did God prevent their purpose?*

An. The Towne-clarke pacified the people, and the men were let goe, chap. 19. 35.

Qu. *Who was the Diuels instrument to persecute the Apostles?*

An. *Herod* in Iudea, and the vnbeleeuing Iewes in Iconium, Thessalonica, and other places.

Qu. *How did* Herod *persecute?*

An. He killed *Iames*, and put *Peter* in prison, chap. 12. 2.

Qu. *Who was Gods instrument to deliuer* Peter?

An. An Angell.

Qu. *How was* Herod *punished for his cruelty?*

An. Hee was eaten to death with wormes, chap. 12. 23.

Qu. *Whom did the vnbeleeuing Iewes persecute at Iconium?*

An. *Paul* and *Barnabas*.

Qu. *How were they deliuered?*

An. God gaue them knowledge of their dangers.

Qu. *Whither went they for refuge?*

An. To Listra and Derbe, Cities of Liconia, chap. 14. 6.

Qu. *Who were persecuted in Thessalonica?*

An. *Paul* and *Silas*.

Qu. *How escaped they?*

An. Their friends sent for them by night to Bærea, chap. 17. 10.

Qu.

Qu. *Who were the Diuels instruments to slander the Apostles?*

An. The Iewes.

Qu. *Where?*

An. At Ierusalem.

Qu *In what manner?*

An. By saying (when they spoke all manner of languages) that they were drunke with new wine, chap. 2. 13.

Qu. *How did God make them repent their slander?*

An By touching them with remorse of conscience.

Qu. *Who were the Diuels instruments to imprison the Apostles?*

An. King Herod, the Iewes, and the Romane Substitute.

Qu. *Who was Gods instrument to deliuer them?*

An. An Angell, and such men as he raised to be their friends, chap. 5. 19.

Qu. *How did God comfort the Apostles when they were beaten?*

An. By speaking to them in visions, chap. 23.

Qu. *To which of them did he giue life in death?*

An. To *Paul*.

Qu. *In what manner?*

An. When *Paul* was stoned by the

men of Lystra, and carried out of the Citie for dead, God raised him vp againe, euen in the midst of the Disciples that stood about him, chap. 14. verse 19. 20.

Qu. *What learne we by the sequell of this discourse?*

An. That God by simple men in spite of all tyranny, [illegible] the whole world with the sound of his Gospell.

Qu. *But Paul, as we read in the eight chapter, persecuted the Church, and consented to the death of Stephen: how came he then to be an Apostle?*

An. The spirit of God (in whose hands are the hearts of all men) conuerted him from a persecutor to a Preacher, so that amongst all the Apostles none was more zealous, nor added more soules to the Church then he did.

Qu. *How doth that appeare?*

An. By his painefull trauell through many Countries, his stripes, imprisonment, stoning, danger by land and sea, which he ioyfully suffered for the loue of Christ Iesus.

Qu. *Why did God suffer his chosen Seruants to be so iniuriously handled of the world?*

An.

An. For three reasons.

Qu. *Which be they?*

An. That hee himselfe might be the more glorified by their deliuerance, their enemies more iustly condemned, and his seruants more worthy their reward in heauen.

Qu. *As they were painefull to teach, were the people as ready to follow their doctrine?*

An. Many were, of those whose hearts were prepared for that calling: but otherwise, they that were not, refused.

Qu. *It appeareth then that Faith is the onely gift of God?*

An. It is: and increaseth in vs by hearing of his word, as appeareth by *Lydia*, the woman of the Thyatirians, whose heart the Lord opened, that shee attended to the doctrine of *Paul*, chap. 16.14.

Qu. *What strange conuersions were there made by the Apostles?*

An. The conuersion of the Æthiopian Eunuch, of *Cornelius*, of *Eneas*, and *Pauls* Iayler.

Qu. *Why did the conuersion of these men seeme more strange then the rest?*

An. Because in the eye of the world, both for their calling and quality they

seemed more vnlikely to be conuerted then any other.

Qu. *How?*

An. The Eunuch was of the Heathen that worshipped strange Gods, ch. 8.37. *Cornelius* a souldier, whose stearne profession might seeme to harden his heare against the first impression of Christian Faith, chap.10.5. *Elimas* a Coniurer, and one that practised with the Diuell: and the Iaylor, a forward minister to execute the cruelty of such as persecuted Christ and his Church.

Qu. *How did the conuerted shew themselues afterward to be Christians?*

An. By their good workes.

Qu. *What were they?*

An. The Eunuch planted the Gospell in Ethiopia: *Cornelius* vsed much prayer and almesdeeds: and the Iaylor dreſt the wounds of *Paul* and *Silas*, and refreshed them with meate.

Qu. *It is not then enough for vs to be Christians in name, but we must also be so in nature?*

An. No, for otherwise we shall be sure to vndergoe the wrath of God.

Qu. *By what example?*

An. By the example of *Ananias* and *Saphyra*, and of *Eutichus*.

Qu.

Qu. *What were their faults?*

An. *Ananias* and *Saphyra* after they were receiued into the Church, did not with their whole hearts addict themselues to the seruice of God.

Qu. *Wherein did they faile?*

An. In that whereas it was accustomed among them to imploy all their goods to the benefit of their brethren, they kept backe a part to their owne priuate vse.

Qu. *How were they punished?*

An. With sodaine death, chapter 5.

Qu. *If God shewed such seuerity vpon them, in that they distributed not their whole substance to the maintenance of christian charity, what ought they to feare that will bestow nothing, not so much as the superfluous, to the relieuing of their distressed brethren?*

An. Not onely death of body in this world, but destruction of soule and body in the world to come, vnlesse they amend.

Qu. *Wherein did* Eutichus *offend?*

An. Being at the congregation of the faithfull, as he sate with others to heare Paul preach, neglected his doctrine, (as at many Sermons with vs we may

see:

see the like) and fell into a sleepe.

Qu. *How did God punish him?*

An. He made him an example to the whole assembly, by suffering him to fall from the third lofte; so that hee lay for dead till *Paul* reuiued him.

Qu. *But our Christians sit low, and in their Pewes, and therefore neede feare no such danger?*

An. True, they neede not feare falling to the ground, but they may sit in dread of a greater fall.

Qu. *What is that?*

An. From the top of heauen to the bottome of hell, if, when they should heare the word of God, they suffer sleepe to stop their eares.

Saint *Pauls* Epistle to the ROMANES.

Question.

VVHat was the cause the Apostles write Epistles?

An. The variety of Nations whom they had conuerted, with whom

whom they could not alwaies in person be conversant, and therefore they sent their mindes vnto them in writing.

Qu. *To what end?*

An. To cherish their young Faith, which otherwise (like a greene Tree that hath not taken deepe roote) might be shaken with contention and Error.

Qu. *Was there any such thing in Rome, at such time as he sent this Epistle thither?*

An. Yes.

Qu. *What was it?*

An. The Iewes began to despise the Gentiles, and the Gentiles the Iewes.

Qu. *Wherefore did the Iewes despise the Gentiles?*

An. They thought them vnworthy to be partakers of grace through Christ, because they were not vnder the Law, as well as they.

Qu. *How did the Gentiles despise the Iewes?*

An. They thought them more vnworthy of Gods fauour through Christ, because they had refused him for their Messias, to whom onely he was sent.

Qu. *How doth Paul take vp this controuersie?*

An.

An. By prouing them both guilty of monstrous sinnes, and therefore vnfit either to reproue other.

Qu. *Of what doth he proue the Gentiles guilty?*

An. Of Idolatry: for though they had not the law written, yet by the frame of heauen and earth, they could not but know there was an omnipotent God, and therefore they ought not to haue worshipped Idols, chap. 10. 2.

Qu. *What doth he hold the Iewes guilty of?*

An. Of presumption, in thinking they could be iustified by the Law: so that neither in the Law, nor out of the Law (that is, before the Law was giuen) can there be any righteousnesse.

Qu. *What then must they depend vpon for their Iustification?*

An. Onely faith in Christ Iesus, who had performed the Law for them: for to heare the Law was no cause of Iustification, but to performe the Law, which none was able to do, but onely the Son of God. chap. 2. 13. and 3. 20. 25.

Qu. *How doth Paul distinguish the Law?*

An. Into the Law of the letter, and the Law of Faith.

Qu.

Qu. *What doth the Law of the letter?*

An. Sheweth vs what sinne is, but purgeth not vs from sinne.

Qu. What is the Law of Faith?

An. Righteousnesse, obtained without the Law.

Qu. *How proueth he that?*

An. By the example of *Abraham*, who was iustified by Faith before he was circumcised, that he might not thinke Circumcision the cause of Iustification, chap. 4. 10.

Qu. *How then doth he draw the Iew and the Gentile to agreement?*

An. By shewing them that both the circumcised and the vncircumcised shall be saued if they beleeue.

Qu. *What doth beliefe bring?*

An. Peace of conscience towards God, through our Lord Iesus Christ, chap. 5. 1.

Qu. *What doth peace of conscience bring?*

An. Ioy in tribulation.

Qu. *What tribulation?*

An. Patience.

Qu. *What patience?*

An. Experience.

Qu. *What Experience?*

An. Hope, that will not deceiue vs.

Qu.

Qu. *How is our hope made undeceiueable?*

An. By the loue of God.

Qu. *Wherein?*

An. In that when we were yet his enemies, hee gaue his onely begotten Sonne to death.

Qu. *How became we Gods enemies?*

An. By the sinne of *Adam*.

Qu. *Whether was greater the condemnation that came through the sinne of* Adam, *or the Iustification that came through the righteousnesse of Christ?*

An. The iustification that came by the righteousnesse of Christ.

Qu. *Why?*

An. Because by one sinne onely came damnation, but Christ by righteousnesse hath forgiuen many sinnes, that is, not onely the sinne of *Adam* whereof we are guilty, but many other sinnes of our owne, which we haue since committed.

Qu. *What bringeth vs to the knowledge of sinne?*

An. The law: for we had not knowne lust, if the Law had not said, Thou shalt not lust.

Qu. *Then the more sinne is manifested, the more grace abounds?*

An.

An. It doth.

Qu. *May we therefore sinne that grace may abound?*

An. God forbid.

Qu. *Why not?*

An. Because when in Baptisme we are made partakers of grace, we dye to sinne, and rise againe to newnesse of life, chap. 6.

Qu. *What is it to dye to sinne?*

An. To abolish the workes of the flesh.

Qu. *What is it to rise to newnesse of life?*

An. To follow the workes of the spirit.

Qu. *What call you the workes of the spirit?*

An. Faith, Charity, Peace, Concord, Mercy, Love, &c.

Qu. *What call you the workes of the flesh?*

An. Pride, Envy, Sloath, Gluttony, Vnchastitie, &c.

Qu. *How are they rewarded?*

An. With death: for the reward of sinne is death, chap. 6. 13.

Qu. *How are the workes of the spirit rewarded?*

An. With eternall life, chap. 6. 23.

Qu.

Qu. *Are we all subiect to death by the Law?*

An. We are.

Qu. *How then can the Law be good which is the cause of much ill?*

An. Yes, the Law is holy and good, and ordained to giue vs life, but that sinne working in vs alters the property of the Law, so that in stead of life wee finde death, chap. 7. 10.

Qu. *How shall we auoid this danger?*

An. By liuing after the Spirit.

Qu. *Who are they that liue after the Spirit?*

An. Such as God in his fore-knowledge hath predestinated thereunto. chap. 8. 3.

Qu. *Are all men predestinated to be saued?*

An. No: some are made vessels of wrath to destruction, as other some are made vessels of mercy, prepared to glory, chap. 9. 15.

Qu. *Is God then the cause of mans condemnation?*

An. No: but sinne which raigneth in man.

Qu. *What are they called which are ordained to be saued?*

An. The children of God.

Qu.

Qu. *How are we made the children of God?*

An. Three manner of waies.

Qu. *Which be they?*

An. By Election, Creation, and Adoption.

Qu. *Why are these blessings bestowed vpon vs?*

An. Not for any desert of ours, but through the meere loue and mercy of God.

Qu. *What recompence doth he require of vs for them?*

An. Nothing but loue.

Qu. *How is our loue shewne?*

An. If we suffer neither tribulation, persecution, famine, nakednesse, perill, nor sword to seperate vs from Christ.

Qu. *When are we seperated from Christ?*

An. When we doe or consent to doe any thing contrary to his will.

Qu. *Why must we indure any extremity rather then reuolt from God?*

An. Because the afflictions of this life are not worthy of the glory which shall be shewne vnto vs in the life to come, chap. 8. 18.

Qu. *Doe we obtaine that glory by our workes?*

An.

An. No, but by the mercy of God onely. yet workes and the good motions of the Spirit testifie to our consciences in the meane space, that such a reward is laid vp for vs.

Qu. *How are we put from that glory?*

An. Onely by our sinnes.

Qu. *To whom was the covenant of this glory made?*

An. To the Iewes first, and then to the Gentiles.

Qu. *How did the Iewes lose it?*

An. By thinking to become righteous by the Law.

Qu. *How doe the Gentiles obtaine it?*

An. By beleeuing in Christ so soone as they heard of his name, chap. 9. 30.

Qu. *Why could not the Iewes be righteous by the Law?*

An Because they could not fulfill the Law.

Qu. *Are the Gentiles then righteous by fulfilling the Law?*

An. They are.

Qu. *How doe they fulfil the Law?*

An. Not in themselues, but in the worke of Christ, who hath fulfilled it for them, and for all others that beleeue in him, so that his righteousnesse is become theirs, chap. 10. 4. 9.

Qu.

Qu. *Are all the Iewes reiected?*

An. No: God hath reserued a remnant to be saued, chap. 9. 27.

Qu. *Are the Gentiles all accepted?*

An. No: but onely such as heare the word and beleeue.

Qu. *But some haue not heard the word, therefore they shall be condemned?*

An. Not so: the sound thereof is gone through the earth, therefore none can pleade ignorance, chap. 10. 18.

Qu. *Because we are Gentiles, and accepted by our beleefe in the place of the vn-beleeuing Iewes, ought we to despise them in respect of our selues?*

An. No.

Qu. *Why?*

An. Because we are not so accepted, but we may be reiected; nor they so reiected, but they may be receiued: for if GOD grafted vs into the true Vine which were but wilde branches, much more may he graft the Iewes, which were the true branches, into the true stocke againe, chap. 11. 17.

Qu. *Why doth Saint Paul vse this similitude?*

An. To shut vp the contention betweene the Iewes and the Gentiles, that neither should despise other: because they

they were alike in beliefe and vnbeliefe.

Qu. *After the handling of this controuersie, and certaine principall points of Religion (as Faith and Iustification) declared, wherein doth S. Paul shew we ought to striue one to excell another?*

An. In vnitie and vprightnesse of life.

Qu. *How is that to be performed?*

An. By offering vp our selues a liuely sacrifice vnto God.

Qu. *What is a liuely sacrifice?*

An. To cast off the workes of darkenesse, and put on the armour of light.

Qu. *How must wee cast off the workes of darkenesse?*

An. By conforming our selues after the will of God, and not after the fashion of the world, chap. 12. 2.

Qu. *What are the workes of darkenesse?*

An. To imbrace pride rather then humility; lust rather then chastity; hate rather then loue; rebellion rather then obedience; gluttony rather then abstinence, &c.

Qu. *What is the armour of light?*

An. To dispose our mindes after the contrary.

Qu. *Is it inough then by being commanded*

to

to sacrifice our bodies, that every Christian is a Priest.

An. True we are.

Qu. [illegible]

An. Not by the infusion of oyle, but by the inspiration of the holy Spirit.

Qu. [illegible]

An. As [illegible]

Qu. [illegible] *of Priest-hood?*

An. No.

Qu. *Why?*

An. Because their sacrifice is not such as it should be.

Qu. *How* [illegible]

An. By reason they preferre sorrow before ioy, death before life, shame before honour, enemies before friends, for the loue of Christ, and as he in his life did for [illegible]

Qu. [illegible] *these things?*

An. To all, but not after a like measure.

Qu. *What must they doe that haue priuiledge of grace [illegible]*

An. [illegible] further them [illegible]

Qu. [illegible]

An. By the example of the members of a mans body: for as when the foot is offended, the rest of the members, as the eye, hand, and tongue straight ministreth ayd to it, so ought it to be in the members of Christ his body, when one faints the rest must [illegible].

Qu. Who is the head of the mistical body?

An. Christ.

Qu. Who are the eyes?

An. His Preachers.

Qu. Who are the eares?

An. Hearers of the word.

Qu. Who are the hands?

An. The Magistrate.

Qu. Who are the feete?

An. The Subiects.

Qu. What is the duty of a Preacher?

An. To teach with sincerity.

Qu. What is the duty of the hearer?

An. To attend with reuerence.

Qu. What is the duty of the Magistrate?

An. To rule with iustice.

Qu. What is the duty of the Subiect?

An. To obey with loue.

Qu. What are the finewes that binde the ioynts of the mistical body together?

An.

An. Compaſſion and Brotherly loue.

Qu. *What is Compaſſion?*

An. A ſuffering with our Chriſtian brethren, or a like feeling of the heart that we ſhew to them, as if it were happned to our ſelues.

Qu. *What doth it produce?*

An. A diſtributing to their neceſſitie, as counſell to them that erre; comfort to all them that mourne, and food to them that hunger, cloathing to them that are naked, and harbour to them that are harbourleſſe, chap. 12. verſe 15. 17.

Qu. *How are theſe vertues performed in vs?*

An. By continuance in prayer.

Qu. *What vices are contrary to Compaſſion?*

An. Hate, reuenge, arrogancy, and ſelfe-loue.

Qu. *Why muſt we not hate?*

An. Becauſe God hath commanded loue, chap. 12. 14.

Qu. *Why muſt we not reuenge?*

An. Becauſe reuenge is the Lords, chap. 12. 16.

Qu. *Why muſt we not be arrogant and high-minded?*

An. Becauſe wee are all of one linage, and no man hath any thing of himſelfe, but what is giuen him of God.

Qu. *What is Selfe-loue?*

An. To be wiſe in our owne conceits.

Qu. *Doth our duty onely extend to the body of our Chriſtian brother?*

An. No, but to his minde alſo.

Qu. *How is that?*

An. We muſt take heede that we offend not his conſcience by eating of meates, and obſeruation of dayes, chap. 14. 21.

Qu. *When are theſe precepts to be put in execution?*

An. Out of hand.

Qu. *Why?*

An. Becauſe the time of our ſaluation drawweth neere, chap. 13. 11.

Qu. *When to be left off?*

An. Not till death.

Qu *Why?*

An. Becauſe whether we liue or die, we liue and dye to the Lord, chapter 14. 1.

Qu. *How doth Saint* Paul *conclude this Epiſtle to the Romanes?*

An. With two things.

Qu.

Qu. *Which be they?*

An. With exhortation and prayer.

Qu. *What doth he exhort them vnto?*

Anſ. The reading of the Scriptures, thankeſgiuing, and to beware of falſe Prophets.

Qu. *Why doth hee exhort them to read the Scriptures.*

Anſ. Becauſe whatſoeuer is written, is written for their and our inſtruction, chap. 25.4.

Qu. *Why to thankeſgiuing?*

An. Becauſe of the mercy of God ſhewed vnto all.

Qu. *Why to beware of falſe Prophets?*

An. Becauſe they raiſed diuiſions and opinions in the Church, contrary to the doctrine of Chriſt, chap. 16. 17.

Qu. *What is his prayer?*

An. That they might be filled with all ioy and peace that comes by Faith, and with all abundance of Hope.

Qu. *What is Hope?*

An An aſſured expectation of bleſſedneſſe to come; to which Chriſt Ieſus bring vs, Amen.

Qu. *From whence did* Paul *write this Epiſtle?*

An. From Corinth.

1 CORINTHIANS.

Question.

WHere *was* Paul *when he writ this Epistle to the Corinthians?*

An. In Syria.

Qu. *What was the cause that moued him to write?*

An. The sects and diuisions that in his absence tooke roote in the Church of Corinth.

Qu. *What were they?*

An. Some held of *Paul*, some of *Apollo*, and some of *Cephas*.

Qu. *How doth he reproue that?*

An. By shewing them that Christ is one, and his religion one, and therefore ought not to be diuided: and howsoeuer *Paul*, *Apollo*, or *Cephas* plant, it is nothing except God giue the increase, chap. 3. 6.

Qu. *Whence then proceedes the knowledge of the Scripture?*

An. From the Spirit of God, chap. 2. 12.

Qu.

Qu. *Who is the meanes?*

An. The Preacher, chap. 3. 9.

Qu. *How ought he to deliver the word?*

An. Not in the enticing speech of mans wisedome, but in the plaine evidence of the Spirit, chap. 2. 4.

Qu. *Why?*

An. Because the wisedome of the world before God is foolishnes, & that which the world accounts foolishnesse is wisedome before God, chap. 3. 19.

Qu. *What is their offence then that perswade themselves the Gospell is not well taught except it be set forth with eloquence of speech?*

An. They make the Crosse of Christ of none effect, attributing that vnto men, which belongs to the power of God, chap. 1. 17.

Qu. *What are the inconveniences which come by controversie in Religion?*

An. Vice passeth away vnpunished, and the Congregation is scandalized, chap. 5. 2, &c.

Qu. *What be the vices Saint* Paul *noteth in the Corinthians?*

An. Arrogancy, Incest, going to law one with another, and Fornication.

Qu. *How would he have arrogancy reclaimed?*

An. By humility, if any man among you ſeeme to be wiſe in this world, let him be a foole, that hee may be wiſe, chap. 3. 18.

Qu. *How Inceſt?*

An. By excommunicating the party, chap. 5. 5.

Qu. *How going to Law?*

An. By chooſing ſome one or other of their brethren to ſet concord betweene them, without expence of time and further charge, chap. 6. 4.

Qu. *How Fornication?*

An. By marriage: to auoid fornication, let euery man haue his wife, chap. 7. 2.

Qu. *What doth he moſt commend, marriage or a ſingle life?*

An. A ſingle life?

Qu. *Why?*

An. Becauſe it is moſt apt for the ſeruice of God, by reaſon it is freed from cares, the other is intangled, chap. 7. 32. 33.

Qu. *Doth hee not likewiſe taxe them of Idolatry?*

An. Yes, and of thinking the Miniſters a burthen to the Congregation.

Qu. *How doth he reproue the firſt?*

An. By ſhewing that although they feare

feare God in heart, yet it is not lawfull for them to eate with Idolaters.

Qu. *Why?*

An. Becauſe in ſo doing they may wound the weak conſciences of others, chap. 8. 11. 12.

Qu. *How doth hee reproue the ſecond?*

An. By ſhewing that hee which feedeth the flocke, is worthy to eate of the milke of the flocke, Chapter 9. 7.

Qu. *By whoſe example doth hee teach them to auoid theſe enormities?*

An. By the example of the Iewes, who were ambitious, full of ſtrifes, deſpiſers of Prophets, and prophaners of holy things, chap. 10.

Qu. *Why are they taught to auoid theſe things?*

An. Becauſe their bodies are the Temples of God, and therefore they ought not to make them the Temples of the Deuill, by ſuffering themſelues to be polluted with ſuch vncleanneſſe, chap. 3. 1.

Qu. *When doe they auoid them?*

An. When they doe all things in puritie of Spirit, and to edification, chap. 14. 5.

Qu. *What is the beſt ground of edification?*

An. Loue.

Qu. *How doe you proue that?*

An. Becauſe hee that teacheth, although hee ſpeake with the tongue of an Angell, and haue not loue, is like a tinkling Cimball, chap. 13.1. Hee that hath faith able to remoue mountaines, and wants loue, is nothing, verſe 2. And he that giueth all he hath to the poore, and is without loue, profiteth nothing, verſe 3.

Qu. *Loue then is neceſſary in all the points of religion?*

An. It is: for he that comes to the Lords Table without Loue, is an vnworthy gueſt: And hee that prayeth and is not in loue, calleth for vengeance on himſelfe.

Qu *Wherein did the Corinthians abuſe Prayer?*

An. In not obſeruing the cuſtome of time.

Qu. *What was that?*

An. To pray bare-headed, chap. 11. verſe 4.

Qu. *Wherein did they abuſe the Lords Supper?*

An. In that ſome came with a carnall

deſire

deſire to eate, and ſome had filled themſelues before, chap. 11. 21.

Qu. *What was the preſumption of their women?*

Anſw. They tooke vpon them to teach, which is not allowable, chapter 14. 34.

Qu. *What principall thing was to be obſerued amongſt the teachers?*

An. Not to preach or pray in a ſtrange tongue, by which the people could not be edified, nor whereunto they could not ſay Amen, chap. 14. 2.

Qu. *What is the laſt errour that* Paul *confuteth in them?*

An. Their doubting of the Reſurrection.

Qu. *How doth he confute it?*

An By ſhewing that Chriſt is riſen, who is the firſt fruit of them that ſhall riſe, chap. 15.

Qu. *How doth he proue that Chriſt is riſen?*

An. By the teſtimonie of the Apoſtles and of others that ſaw him: but leſt this might not be ſufficient, hee confirmes it alſo by reaſon.

Qu. *How is that?*

An. That vnleſſe there be a reſurrection, Faith and Preaching are both in

vaine, chapter 15. verſe 15.

Qu. *How doth* Paul *conclude this Epiſtle?*

An. With an exhortation for the releſe of the poore.

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2 Corinthians.

Queſtion.

From whence was this ſecond Epiſtle to the Corinthians written?

An. From Philippi, a Citie in Macedonia.

Qu. *What are the principall circumſtances?*

An. Three.

Qu. *Which be they?*

An. The cauſe why he writ, the perſons whom he toucheth, and the matter whereof he treateth.

Qu. *What was the cauſe of his writing?*

An. The inflexible nature of ſome, that notwithſtanding his former perſwaſions, ſtill deſpiſed his authority.

Qu. *Who are the perſons?*

An.

An. The falſe Teachers, himſelfe, and the Corinthians.

Qu. *What is the matter?*

An. A confutation of his detractors, & a confirmation of his owne doctrine.

Qu. *How confutes he his detractors?*

An. By prouing them Teachers, not for loue, but to fill their owne bellies, and that they were boaſters of other mens labours, chap. 10.15. and 11.20.

Qu. *How doth hee confirme his owne doctrine?*

An. Three wayes.

Qu. *Which be they?*

An. Firſt, in reſpect of the ground thereof, which is Chriſt, Ieſus, chap. 4.5. Secondly, in reſpect of the fruit which it had brought forth in them, which was faith, patience, and loue, chap. 8.7. and 9.2. Thirdly, in reſpect of his owne conſtancie, whom the perſecutions of the world had ſealed the true Miniſter of God.

Qu. *How?*

An. In that neyther imprisonment, ſtripes, watching, faſting, ſtoning, danger by ſea, nor danger by land could terrifie him from proceeding in his calling, chap. 6.4. and 11.24. to 30.

To

To the GALATHIANS.

Question.

VVHat was the cause Paul writ to the *Galathians?*

An. Their declining from that which he had taught them.

Qu. *What was that?*

An. Faith in Christ Iesus.

Qu. *How declined they from Faith?*

An. In thinking to be iustified by the workes of the law.

Qu. *How doth he rebuke them?*

An. By shewing that as many as are of the works of the Law, are vnder the curse, chap. 3. 10.

Qu. *How are wee deliuered from this curse?*

An Christ hath redeemed vs, by being made a curse for vs, chap. 3. 13.

Qu. *What doth he then counsell them to doe?*

An. To forsake the beggarly traditions of the Law, as Circumcision and the obseruations of dayes and times, chap. 49. 10.

Qu.

Qu. *What was the reaſon?*

An. Becauſe neither circumciſion, nor vncircumciſion auaile any thing, but a newe Creature, chap. 6. 15.

Qu. *What is vnderſtood by a new creature?*

An. One regenerated by Faith, as being dead to ſinne, and riſen againe through Chriſt to newneſſe of life, cha. 2. 19. 20.

Qu. *How are wee knowne to be regenerate?*

An. If wee bring forth the fruits of the ſpirit.

Qu. *What are the fruits of the ſpirit?*

An All kindes of vertuous liuing, chap. 5. 22.

Qu. *Where was* Paul *when hee writ this Epiſtle?*

An. At Rome.

Paul to the EPHESIANS.

Queſtion.

WHat was the eſtate of the Epheſians when Paul *wrote vnto them?*

An.

An. As it is of those amongst whom Gods word hath beene sowne.

Qu. *How is that?*

An. The good seed of *Pauls* doctrine was mingled with the Cockle and weeds of false Teachers.

Qu. *In such a needfull businesse, how chanced it hee did not rather goe vnto them then write?*

An. Because he was prisoner in Rome.

Qu. *What method doth he vse in confirming the Ephesians in the Faith which hee had before taught them?*

An. First, he vseth an admonition, then a Prayer, and last of all an exhortation.

Qu. *Of what doth he admonish them?*

An. Of foure things.

Qu. *Which be they?*

An. First, hee shewes that they were predestinated to the calling of Christians before the foundation of the world, and therefore it was nothing that had hapned vnto them by chance, chap 1. 4.11. Secondly, he puts them in minde that the ground of their Faith is Christ Iesus, to whom all power both in heauen and earth was giuen, and therefore they needed not to stand doubtfull of their reward, chap. 2. 20, to 23. Thirdly, he

hee records in what state they were before they were called.

Qu. *What was that?*

An. That they were vnder the power of Sathan, and dead through sin, and therefore being now quickened by the Spirit of Christ, the farther they were off from grace, the greater debters they are now for the same, chap. 2. vers. 2. 4. 5. Fourthly, he bids them not be faint, because of the persecution which they saw was laid vpon him.

Qu. *What reason shewes he for that?*

An. Because it was to their glory, chap. 3. 13.

Qu. *In what respect could his persecution be to their glory?*

An. In this, that seeing him constantly endure inprisonment and death for the truth of the Gospell which hee had preached vnto them, they might assure themselues his doctrine was the Word of God, and no tradition of man.

Qu. *For what doth he pray to God for them?*

An. For three things.

Qu. *Which be they?*

An. First, for the strength of his holy spirit, ch. 3. 19. Secondly, that he would giue them a faithfull heart, Exod. 17.

And

And thirdly to endue them with vnfained charitie.

Qu. *How manifold are these exhortations?*

An. Two-fold.

Qu. *As how?*

An. Generall and particular.

Qu. *What is his generall exhortation?*

An. Certaine obseruations common to all men, as to walke worthy of their calling, chap. 4 1.

Qu. *What is their calling?*

An. Christianity.

Qu. *What is the end thereof?*

An. Eternall life.

Qu. *Who hath called thereunto?*

An. God the Father, by his Sonne Christ Iesus, chap. 3. 11.

Qu. *By what meanes?*

An. By two kinde of meanes.

An. Which be they?

An. First, by outward meanes, as by afflictions and persecutions: and secondly, by inward meanes, as by the working of Gods word in our hearts, and the wholsome admonition of his holy spirit, chap. 4. 30.

Qu. *How may we walke worthy of our vocation?*

An. If wee auoid lying, anger, theft, filthy

filthy ſpeaking, and imbrace humility, meeknesse, patience, charity, and vnity of ſpirit, chap. 4. 2. 3. and verſe 25. to 31.

Qu. *What is humility?*

An. Not to preferre our ſelues before others, nor to deſpiſe them in reſpect of our ſelues.

Qu. *What is Meekenesse?*

An. Not to be eaſily moued to anger.

Qu. *Is it not lawfull then to be angry with ſuch as offend?*

An. Yes, ſo that we be not angry vnto ſinne, nor let the Sunne goe downe vpon our wrath, chap. 4. 26.

Qu. *How may we be angry and ſin not?*

An. If we ſo bridle our fury, as that wee breake not forth into any wicked or vnlawfull act.

Qu. *What is Patience?*

An. A quiet digeſting of wrong, and leauing the reuenge to God.

Qu *What is Charity?*

An. A compunction of heart, whereby one Chriſtian is incited to helpe and ſuccour another.

Qu. *What call yee the vnity of the ſpirit?*

An. An agreement together of Gods people in true faith and doctrine, without ſect or diſſention.

Qu.

Qu *Why ought we to walke in vnity of spirit?*

An. Because God which hath created vs, Christ which hath redeemed vs, and the holy Ghost which hath sanctified vs, is but one, and the meanes whereby wee are saued onely one, that is to say, Faith: and therefore wee ought to agree together in one minde, as children of one Father, or as heyres ordained all for one happy inheritance, chap. 4 verse 4. 5. 6.

Qu. *Having declared what the vertues be which Saint* Paul *would haue vs follow, rehearse the vices which he would haue vs auoid.*

An. Lying, (as I said before) theft, anger, and filthy talking: and out of the fift Chapter, couetousnesse, fornication, drunkennesse, false doctrine, foolish and idle iesting.

Qu. *What is a Lye?*

An. A counterfait and false declaration of the thought and minde, as when we speake one thing, and thinke another.

Qu. *What is Theft?*

An. Not onely to steale with the hand, but all manner of deceit and vnlawfull gaine.

Qu.

Qu *What is Anger?*

An. A deſire of reuenge for ſome wrong done vnto vs, or vnto them whom we loue.

Qu. *Of how many ſorts is it?*

An. Of two.

Qu. *Which be they?*

An Naturall and Diabolicall.

Qu. *What call you Naturall anger?*

An. The anger that is in a Magiſtrate towards the Subiect, a Father towards his Childe, or a Maſter towards his Seruant or Scholler, for the due correction of ſuch vices as they perceiue in them to the diſhonour of God.

Qu. *What is Diabolicall anger?*

An. So to be incenſt as to wiſh the deſtruction of any one.

Qu. *Wherein conſiſts filthy communication?*

An. In ſwearing, curſing, blaſpheming, immodeſt words, and idle ieſting.

Qu. *How muſt Chriſtians then frame their daily conference?*

An. In ſuch ſort as it may be to the edification one of another, ſpeaking vnto themſelues in Pſalmes, and Hymnes, and ſpirituall Songs, and giuing

giuing thankes to God for all things, chap. 5. 19. 20.

Qu. *What is Couetousnesse?*

An. A greedinesse of gaine, without regard of their owne necessities, or the necessitie of others.

Qu. *What is Fornication?*

An. A polluting of the soule with lust of the body.

Qu. *What is Drunkennesse?*

An. A confounding of the reason and the senses by immoderate drinking.

Qu. *What is false Doctrine?*

An. Any thing that is taught contrary to the truth of Gods word.

Qu. *How are they said to lead their liues that delight in any of these abuses?*

An. Improuidently.

Qu. *Why?*

An. Because they neglect the will of God to follow their owne wayes.

Qu. *How are they said to lead their liues that abhorre them?*

An. Circumspectly.

Qu. *Why?*

An. Because they preferre the will of God before their owne imaginations, chap. 5. 15. 17.

Qu. *What is* Pauls *particular exhortation in this Epistle?*

An.

An. The duety of Husbands and Wiues, Parents and Children, Masters and Seruants.

Qu. *What is the duty of Husbands towards their wiues?*

An. To loue them as Christ loued his Church, who gaue his life for it, chap. 5. 25

Qu. *What is the duty of Wiues towards their Husbands?*

An. To submit themselues vnto their Husbands as vnto the Lord, chapter 5. 22.

Qu. *What is the duty of Parents towards their Children?*

An. Not onely to feede and cloathe them, but to bring them vp in the feare of the Lord, chap. 6. 4

Qu. *What is the duty of Children to their Parents?*

An. To honour and obey them with bodily reuerence, and with the vnfained loue of the heart, chap. 6. 12.

Qu. *What is the duty of Masters to their Seruants?*

An. Not to defraud them of their due, nor to vse cruelty towards them, remembring that they themselues haue also a Master in Heauen, Chapter 6. 11.

Qu.

Qu. *What is the duty of Seruants to their Masters?*

An To obey, and labour for them in singlenesse of heart, and not with eye-seruice.

Qu. *How is that?*

An To doe all things (whether their Masters be absent or present) as if God beheld them.

Qu. *How doth S.* Paul *wish the Ephesians (and in them vs) to arme our selues for the accomplishing of these and all other duties.*

An. First, to gird vs with the girdle of truth: secondly, to put on the brest-plate of righteousnesse: thirdly, to be shod with the shooes of the preparation to the Gospell of peace: fourthly, to take the shield of faith: fiftly, the helmet of saluation: sixtly, the sword of the spirit, chap. 6. 14. to 17.

Qu. *What is vnderstood by the girdle of truth?*

An. A binding of our selues to the obseruation of the word of God.

Qu. *What by the brest-plate of righteousnesse?*

An. A good conscience, or innocency of life.

Qu. *What by the shooes of peace?*

An.

An. Friendly & quiet conuerſation.

Qu. *What by the ſhield of Faith?*

An. The righteouſnes of Chriſt, able like a braſen ſhield to protect and couer vs from the darts of the world, the fleſh and the Deuill.

Qu. *What by the helmet of ſaluation?*

An. The ſtrength and the power of Chriſt, being for our ſakes vanquiſher of hell, death and ſinne.

Qu. *What by the ſword of the ſpirit?*

An. The word of the euer-liuing God, which as a ſword we muſt draw forth to defend our ſelues, and offend our ſpirituall enemies.

Qu. *What is the ſpeciall quality required of him that is thus armed?*

An. Prayer and continuall thankefulneſſe, chap. 6. 11.

To the PHILIPPIANS.

Queſtion.

WHat were the *Philippians*?

An. Exiles of Philippi, a Citie in

in Macedonia, where Saint *Paul* had planted the Gospell.

Qu. *What moued him to write vnto them?*

An. Two things.

Qu. *Which be they?*

An. First, the generall care he had for all the people of God: secondly, that he might shew his thankefulnesse toward the Philippians.

Qu. *For what?*

An. For sending him reliefe after they knew he was prisoner in Rome.

Qu. *By whom did they send him reliefe?*

An. By *Epaphroditus* a professor of the Gospell.

Qu. *How doth he shew his thankefulnes toward them?*

An. Two wayes.

Qu. *Which be they?*

An. First, in praysing God for them, & then in praying vnto God for them.

Qu. *How doth hee prayse God for them?*

An. In that it had pleased him to receiue them into the fellowship of the Gospell, chap. 1. 5.

Qu. *How and in what sort doth he pray for them?*

An.

An. Three manner of wayes.

Qu. *Which be they?*

An. Firſt, that God, which had begun this good worke in them, would continue it vntill the day of Chriſt Ieſus, chap. 1. 8.

Secondly, that they might be able, through his grace, to diſcerne true doctrine from falſe, chap. 1. 10.

Thirdly, that they might abound in loue, and in the works of righteouſnes, chap. 1. 11.

Qu. *How doth hee encourage them, leſt his impriſonment ſhould make them faint?*

An. Three waies.

Qu. *Which be they?*

An. Firſt, in reſpect of others: ſecondly of himſelfe: thirdly, by the example of Chriſt.

Qu. *How in reſpect of others?*

An. That as others in beholding his conſtancy were boldened, and did more franckely profeſſe Chriſt, ſo hee hoped they would doe, chap. 1. verſe 14.

Qu. *How doth he encourage them in reſpect of himſelfe?*

An. That as he knew Chriſt ſhould be magnified in his body, whether hee

liued or died, ſo he doubted not, but that they would be of the ſame minde. chap. 1. 10.

Qu. *How by the example of Chriſt?*

An. That as Chriſt being God became man; being free, became bound; being Lord & Maſter ouer all, became a ſeruant to all; and for our ſakes was content to ſuffer all reproach and tyranny; yea, death it ſelfe; ſo we for his ſake ſhould not refuſe to doe the like, chap. 2. 5. to 11.

Qu. *What reaſon doth hee alledge, the better to perſwade vs thereunto?*

An. A twofold reaſon.

Qu. *What is that?*

An. Firſt, as touching the reward of our perſecuters: ſecondly, as touching the reward of vs that are perſecuted.

Q 1. *What doth he ſay ſhall be the reward of our perſecuters?*

An. Perdition.

Qu. *What of vs that are perſecuted?*

An. Saluation, chap. 1. 28.

Qu. *How doth hee conclude theſe circumſtances?*

An. With a neceſſity to ſuffer with Chriſt, if we will be thought to beleeue in Chriſt, chap. 1. 29.

Qu.

Qu. *What doth Paul exhort vs vnto in this Epistle?*

An. Concord, meekenesse of minde, and godly conuersation.

Qu. *How to concord?*

An. That we be of one iudgement in Religion, chap. 2. 2.

Qu. *How to meekenesse of minde?*

An. That nothing be done through vaine-glory, but euery man to esteeme other better then himselfe, chap. 2. 3.

Qu. *How to godly conuersation?*

An. That whosoeuer is true, iust and of good report, him to follow, chap. 4. 8.

Qu. *Who doth he bid vs beware of?*

An. False teachers.

Qu. *What names doth he attribute vnto false teachers, whereby to know them?*

An. He calleth them dogges, euill workers, cousoners, belly gods, enemies to the Crosse of Christ, and minders of earthly things, chap. 3. 2. 18, 19.

Qu. *And wherfore doth he cal them dogs?*

An. Because like dogs, they barke against the doctrine of the Gospell.

Qu. *And why euill workers?*

An. Because in the harueſt of the Lord they seeke not his glory, but their owne commoditie.

Qu. *Why couſoners?*

An. Becauſe they teach that Circumſicion and the workes of the Law are neceſſary to ſaluation.

Qu. *Why belly Gods?*

An. Becauſe to ſatisfie the luſt of their fleſh, they care not with what ceremonies they ſeduce Gods people.

Qu. *Why enemies to the Croſſe of Chriſt?*

An. Becauſe they are Chriſtians in name onely, and not in deed.

Qu. *Why minders of earthly things?*

An. Becauſe their chiefeſt care is to be rich, and riſe to promotion.

Qu. *How doth* Paul *make knowne the true Miniſters of God?*

An. By fiue ſpeciall notes.

Qu. *Which be they?*

An. Firſt, he ſaith, they hold it glorie to dye for the confirmation of their Diſciples faith, chap. 2. 17. Secondly, they put no confidence in earthly things, chapter 3. Thirdly, they doe eſteeme all things loſſe, and as very doung, for the excellent knowledge of Chriſt, chap. 3. 8. Fourthly, they preach the righteouſneſſe of Chriſt, and not mens workes, verſe 9. Fiftly, their conuerſation is in heauen, from whence they

they expect Chriſt, by whoſe comming they hope to be made immortall, chap. 3. 20. 21.

Qu. *What is it to haue our converſation in heauen?*

An. To liue like a Saint on earth.

Qu. *That wee may be able to doe ſo, what is required of vs?*

An. Three things.

Qu. *Which be they?*

An. Faith towards God, loue towards our neighbour, and ſobriety towards our ſelues.

To the COLOSSIANS.

Queſtion.

WHat are the Coloſſians?

An. A people dwelling in Coloſſe, a Citie of Phrygia, whom *Paul* ſaluteth in the name of Chriſt.

Qu. *After his ſalutation what did hee?*

An. Gaue God thankes for them.

Qu. *Why?*

An. Becauſe of their faith in Chriſt Ieſus.

Qu. *How doth he ſtrengthen that faith?*

An. Firſt by prayer, and then by exhortation.

Qu. *To whom did he pray?*

An. To God.

Qu. *For what?*

An. For ſixe things.

Qu. *Which be they?*

An. Firſt, that they may be filled with the knowledge of the wil of God, in all wiſedome and ſpirituall vnderſtanding, chap. 1. 9.

Qu. *What is wiſedome?*

An. The knowledge of heauenly things.

Queſt. *Proceede: what is the ſecond thing?*

An. Secondly, he prayeth that they may walke worthy of the Lord, chap. 1. 10.

Qu. *How is that?*

An. To the honour of God, and the profit of others.

Qu. *What is the third thing?*

An. That they may be fruitfull in all good workes, chap. 1. 10.

Qu. *What call ye good workes?*

An. The teſtimony of a lively faith,

ſet

ſet forth by the deeds of mercy.

Qu. *What is the fourth thing?*

An. That they may increaſe in the knowledge of God, chap. 1. 10.

Qu. *How ſhall they increaſe?*

An. By the dew of Gods mercy, and the Sun-ſhine of his righteouſneſſe.

Qu. *What is the fift thing?*

An. That they may be ſtrengthned.

Qu. *With what?*

An. With the glorious power of Chriſt.

Qu. *To what end?*

An. To endure with Patience and ioy the afflictions of this life, chap. 1. 11.

Qu. *What is the ſixt thing?*

An. That they may be alwaies thankfull vnto God.

Qu. *Doth he ſhew any reaſon why they ought to be thankefull?*

An. Yes, firſt in that God hath made them meete to be partakers of the inheritance of Saints: and ſecondly, in that he had deliuered them from the power of darkneſſe, and brought them into the kingdome of light, chap. 1. 12. 13.

Qu. *By whoſe meanes?*

An. By Chriſt the Redeemer, the Image of the inuincible God, the head of the Church, the firſt borne of the

dead, and the peace-maker betweene God and man.

Qu. *What doth he exhort them vnto?*

An. To cleaue vnto none but vnto Christ.

Qu. *Why?*

An. Because in him onely they shall be complete and perfect, chap. 2.

Qu. *Where must we seeke him?*

An. In heauen.

Qu. *How?*

An. By setting our affections on things that are aboue, & not on things that are on earth, chap. 3. 2.

Qu. *When are our affections set vpon things that are aboue?*

An. When wee liue after the good motions of the spirit.

Qu. *When vpon things that are vpon the earth?*

An. When we liue after the desires of the flesh.

Qu. *Shew me a difference betweene the spirit and the flesh?*

An. The flesh saith, rather steale then suffer want; the spirit saith, thou shalt not couet another mans goods: The flesh saith, reuenge where thou hast taken wrong; the spirit saith, forgiue, as Christ hath forgiuen thee, chap. 3. 13.

Qu.

Qu. *When doth this ſpirit fall vpon vs?*

An. In Baptiſme.

Qu. *How may we grieue this ſpirit?*

An. By abuſing the good graces of God, which it bringeth with it: as by turning malice into cruelty; humility into pride, and by applying the time appointed to Gods ſeruice, to the ſeruice of the world.

Qu. *How is time loſt to be redeemed?*

An. By ſpending it more vertuouſly then heretofore we haue done: as, if wee haue beene careleſſe, now to be watchfull: if we haue forgot God, and his benefits, now to pray vnto him, and be thankefull: if wee haue beene idle talkers, now to ſeaſon our words with the ſalt of wiſedome and edification, chap. 4. 2. 6.

The firſt EPISTLE to the THESSALONIANS.

Queſtion.

How is this Epiſtle diuided?

An. Into two parts.

Qu. *Which be they?*

An. Into a commendation, and an exhortation.

Qu. *Whom doth Paul commend?*

An. First, the Thessalonians, then himselfe.

Qu. *For what doth hee commend the Thessalonians?*

An. First, for their readines to heare: and secondly, for their profiting by hearing.

Qu. *How did he know that they profited by hearing?*

An. By three things which he saw begin to flourish amongst them.

Qu. *And what are those?*

An. Effectuall faith, diligent loue, and patient hope, chap. 1. 3.

Qu. *What is effectuall faith?*

An. That Faith which bringeth forth good workes.

Qu. *Diligent loue, what is it?*

An. That loue which hath a care to benefit whom it loueth.

Qu. *Patient Hope, what is it?*

An. Hope that giueth the man courage to endure all the afflictions of this life without repining, because hee depends vpon the reward promised in Christ.

Qu. *And what is that?*

An.

An. Eternall life.

Qu. *How many kindes of loue are there?*

An. Three.

Qu. *Which be they?*

An. First, loue in the Magistrate to labour for the glory of God and benefit of the Common-wealth: Secondly, loue in the Minister to feede his flocke: Thirdly, loue in the priuate man, to maintaine the welfare of his friend and neighbour.

Qu. *How doe they receiue the Gospell, tha receiue it with such profit?*

An. They receiue it not in word only, but in power also, chap. 1. 5.

Qu. *What assurance doth it bring vnto them?*

An. That they are the elect children of God, chap. 1. 7.

Qu. *But what are such men vnto God?*

An. A glory.

Qu. *What vnto the world?*

An. A good example, chap. 1. 7.

Qu. *How doth* Paul *commend himselfe?*

An. First, for his loue towards them: secondly, for his diligence in teaching: thirdly, for his purity of doctrine.

Qu. *Wherein did he shew his loue?*

An. In foure respects.

Qu.

Qu. *Which be they?*

An. Firſt, in proteſting, that hee was not onely willing to haue dealt the goſpell vnto them, but alſo his owne life: chap 2.8. Secondly, in ſending *Timothius* vnto them for their comfort when he could not come himſelfe, chap.3.5. Thirdly, in eſteeming their conſtancy in the faith, his life; and their fainting, his death, chap.3.8. Fourthly, in continuall praying for them, that their hearts might be ſtable and vnblameable in holineſſe before GOD and the world, chap.3.12.

Qu. *Wherein did he ſhew his diligence in teaching?*

An. In that hee laboured night and day for their inſtruction, chap.2.9.

Qu. *Wherein the puritie of his doctrine?*

An In that it was without deceit, flattery, couetouſneſſe, vaine-glory, and not to pleaſe men but God, chap.1.15. to 18.

Qu. *Was not* Paul *vaine-glorious then when he did thus praiſe himſelfe?*

An. No.

Qu. *Why?*

An. For two cauſes.

Qu. *Which be they?*

An.

An. Firſt, in that hee did it not to winne praiſe to himſelfe, but to allure them to embrace the Goſpell which he taught. And ſecondly, to ſhew what difference there was betweene him and his doctrine, and the falſe teachers, and their doctrine.

Qu. *What doth he exhort the Theſſalonians vnto?*

An. To keepe their bodies as veſſels of holineſſe.

Qu. *Why?*

An. Becauſe God hath called them not to vncleannes, but to purity of life, chap. 4. 7.

Qu. *What muſt they doe to keepe their bodies holy to the Lord?*

An. Flie from luſt, oppreſſion, fraud, contention, idleneſſe, & all appearance of euill, chap. 4. 3. to 12. and chap. 5. 22.

Qu. *What doth hee annexe to this exhortation?*

An. A reprehenſion.

Qu. *For what doth he reprehend them?*

An. For two things.

Qu. *Which be they?*

An. For mourning for the dead, and curious ſearching to know when ſhould be the time of Chriſt his ſecond coming.

Qu.

Qu. *Ought we not then to mourne for the dead?*

An. No, not in that manner as Infidels doe, which thinke their dead ſhall neuer riſe againe.

Qu. *How then?*

An. As good Chriſtians ſhould, who account of death, but as a ſleepe, out of the which the faithfull ſhall one day awake, to their eternall ioy, chap. 4. 14.

Qu. *Why doth hee forbid them to ſearch for the time of Chriſt?*

An. For two cauſes.

Qu. *Which be they?*

An. Firſt, becauſe they can neuer certainely know it, being a thing hidden from the Angels in heauen, much more from men on earth; and ſecondly becauſe hee would rather haue them make themſelues ready thereunto, knowing it will come ſuddenly, and as a thiefe in the night, then for to enquire after the houre.

Qu. *How muſt they make themſelues ready for it?*

An. In walking like the children of light, and not like the children of darkneſſe, chap. 5.

Qu. *How is that?*

An. In peace and loue one toward another,

another, in watching, praying, continuall thankeſgiuing, hearing the word preached, & reuerencing the Miniſters. chap. 5. 6.

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2. THESSALONIANS.

Queſtion.

WHat is to be gathered out of this ſecond Epiſtle to the Theſſalonians.

An. The tryall of faith.

Qu. *How is faith tryed?*

An. By affliction.

Qu. *What is the fruit of affliction?*

An. Patience, chap. 1. 4.

Qu. *And what proceeds of Patience?*

An. The righteous iudgement of God, chap. 1.

Qu. *Who will God iudge?*

An. The afflicter, and the afflicted.

Qu. *How will he iudge the afflicter?*

An. In flaming fire rendring vengeance, chap. 1. 8.

Qu. *How the afflicted?*

An.

Anſw. In mercy giuing them reſt, chap. 1. 7.

Qu. *When ſhall this iudgement be?*

Anſ. At the latter day, when the Lord Ieſus ſhall ſhew himſelfe from heauen with his mighty Angels, chap. 1. 7.

Qu. *What ſhall be a ſigne of that day?*

Anſ. The falling away of many from the faith, chap. 2.

Qu. *By whoſe meanes ſhall they fall away?*

Anſ. By the meanes of Antichriſt.

Qu. *What is Antichriſt?*

Anſ. The man of ſinne, that oppoſeth himſelfe againſt all that is Gods, chap. 2. 4.

Qu. *By whom will he worke?*

Anſ. By Sathan.

Qu. *In what manner?*

Anſ. With great power, but in all deceiueableneſſe, chap 2.

Qu. *Amongſt whom?*

An. Not amongſt the elect, but them that ſhall periſh, chap. 2. 10.

Qu. *Why not amongſt the elect?*

An. Becauſe from the beginning they are choſen to ſaluation, chap. 2. 13.

Qu. *Therefore what ought to be the care of the Elect?*

An.

An. To ſtand faſt to the doctrine which they haue receiued, chap. 2. 15.

Qu. *What is the meanes whereby they may be able to ſtand faſt?*

An. Prayer.

Qu. *What muſt they pray for?*

An. Two things.

Qu. *Which be they?*

An. That the word of God may haue free paſſage, and that they may be deliuered from the company of the wicked, chap. 3. 1. 5. 16.

Qu. *Whoſe ſteps doth S. Paul counſell them to follow?*

An. His owne.

Qu. *Wherein?*

An. Firſt, in vprightneſſe of minde, and then in labouring before they eate, chap. 3. 7. 12.

Qu. *How muſt they be vſed that follow not his inſtruction?*

An. Excommunicated, chap. 3. 14.

Qu. *Tell me what excommunication is?*

An. To be baniſhed the Congregation of God.

Qu. *How, as an enemy, vtterly to be caſt off?*

An. No, but as a friend, to be won to amendment of life, chap. 3. 15.

1 Time-

1 TIMOTHIE.

Question.

WHat was Timothie?

An. A Disciple of *Pauls*, and a professor of the Gospell.

Qu. *Where did he professe it?*

An. In Ephesus.

Qu. *What doth* Paul *admonish him of?*

An. His dutie.

Qu. *In what consisted his dutie?*

An. In reading the word, and rebuking of sinne.

Qu. *How must he rebuke sinne?*

An. Openly.

Qu. *Why?*

An. Because others may take heede, chap. 5. 20.

Qu. *Is there no difference to be made?*

An. Yes.

Qu. *In what?*

An. The elder sort must be rebuked as Fathers: the younger as brethren, chap. 5. 1.

Qu. *How must he teach all men?*

An. To pray.

Qu.

Qu. *In what sort?*

An. By lifting vp of pure hands, cha. 2. 8.

Qu. *For whom?*

An. For all people, but especially for Princes and Rulers.

Qu. *To what end?*

An. That vnder their authority we may leade a godly and peaceable life.

Qu. *How all women?*

An. To array themselues with shamefastnesse and modesty, and not with gold, pearle, or broydered hayre, chap. 2. verse 6.

Qu. *How Ministers?*

An. To be blamelesse, the husband of one wife, watchfull, sober, harborous, apt to teach, no drunkard, quarreller, or couetous, chap 3. 2. 3.

Qu. *How Widdowes?*

An To exercise deeds of charity: to bring vp their children vertuously: not to be idle pratlers, gadding from house to house, chap. 5. 10. 13.

Qu. *How rich men?*

An Not to be high-minded, nor put confidence in vncertaine things: but be ready to distribute to them that want chap. 6. 17.

Qu. *What is the best gaine?*

An.

An. Godlineſſe, chap. 6. 6.

Qu. *Why?*

An. Becauſe they that would be rich, fall into many temptations, and ſnares that may drown them in perdition and deſtruction, chap. 6. 9.

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2 TIMOTHIE.

Queſtion.

How is this Epiſtle divided?

An. Into two parts.

Qu. *Tell me which they be?*

An. Into an Exhortation and a Propheſie.

Qu. *But what doth* Paul *exhort vnto?*

An. Stedfaſtneſſe in Faith, and patience in ſuffering for the ſame, cha. 1. 14.

Qu. *Why?*

An. Becauſe thoſe that will raigne with Chriſt, muſt ſuffer with Chriſt, chap. 2. 2

Qu. *By what example?*

An. By the example of the Souldier, Husbandman, and of him that contendeth for a maſterie: neither of which receiue

eceiue recompence except they firſt la-
our, chap. 2. 4. 5. 6.

Qu. *What hindereth our ſaluation in this behalfe?*

An. Contending about friuolous and vaine queſtions.

Qu. *How?*

An. In that they engender ſtrife, chap. 2. 14. 23.

Qu. *Of what doth he propheſie?*

An. The perillous time to come, chapter 3. 1.

Qu. *How ſhould the time to come be perillous?*

An. By reaſon of wicked men.

Qu *What wicked men?*

An. Louers of themſelues, couetous boaſters, proud, and curſed ſpeakers, diſobedient to parents, without naturall affection, &c. chap. 3. 2. 3. 4. 5.

Qu. *By what meanes therefore doth he teach Gods Miniſters to repreſſe the malice of ſuch men?*

An. By preaching the word in ſeaſon and out of ſeaſon, by improuing, rebuking and exhorting with all long ſuffering and doctrine, chap. 4. 2.

Paul

Paul to TITVS.

Question.

WHere was Titus when Paul writ vnto him?

An. In Creete.

Qu. *To what end was he there?*

An. To finish the doctrine which *Paul* had begun.

Qu. *How must he be armed thereunto?*

An. With boldnesse, as Gods Ambassadour, and by shewing himselfe an example of good workes and integrity of life, chap. 2.7.15.

Qu. *To whom?*

An. To all whom he taught.

Qu. *Who were those?*

An. Both yong and old.

Qu. *What doth he teach the old?*

An. The men to be sober, honest, discreet, sound in faith, loue and patience, chap. 2. 2. The women to be holy, and not giuen to wine.

Qu. *What doth he teach the young?*

An.

An. The men to be ſober minded, women to be chaſte, obedient to their husbands, and no gadders abroad, chap. 2. 5.

Paul to PHILEMON.

Queſtion.

FRom *whence was this Epiſtle written?*

An. From Rome.

Qu. *Vpon what occaſion?*

An. Oneſimus a ſeruant to *Philemon*, being fled from his Maſter, *Paul* winneth to Chriſt, and ſends him backe againe.

Qu. *By what intreaty?*

An. That *Philemon* wold receiue him.

Qu. *How?*

An. As if *Paul* himſelfe were preſent, verſe 17.

Qu. *For what reaſon?*

An. Becauſe hee was now not onely his Seruant, but his brother in the Lord.

Qu. *How?*

An. In that he profeſſed the Goſpell.

The

The Epistle to the HEBREWES.

Question.

WHo writ this Epistle?

An. It is not knowne.

Qu. *What is handled in it?*

An. The difference betweene the Priesthood of Christ, and the Leuiticall Priest-hood.

Qu *How doe they differ?*

An. In fiue points.

Qu. *Which be they?*

An. As touching the Office, the Temple, the Sacrifice, the Ceremonies, and the effect.

Qu. *How doe they differ as touching the Office?*

An. The Priesthood of the Leuites was externall, and after the order of *Aaron*: the Priesthood of Christ is spirituall, and after the order of *Melchisedech*?

Qu. *What is it to be a Priest after the order of Melchisedech?*

An. To be a Priest, a Prophet, and a King,

King, not for a moneth, a yeere, or an age, but for euer. chap. 7. 3. and 23.

Qu. *Why are all those three titles attributed?*

An. Because he sanctifies vs from sin, teacheth vs by his wisedome, and gouerns vs by his power.

Qu. *How doe they differ as touching the Temple?*

An. The Temple of the Leuites was built with hands, and to endure but a time: the Temple of Christ is built by the holy Ghost in eternitie, chap. 8.

Qu. *How doe they differ as touching their Sacrifices?*

An. The Leuites did offer the bloud of Goates and Buls: but Christ, his owne precious bloud.

Qu. *How touching their Ceremonies?*

An. The Ceremonies of the Leuites were corporall, as the attyring of the body, and other externall obseruations: but the Ceremonies of the Gospell are spirituall, as the vertuous disposition of the soule.

Qu. *How touching their effects?*

An. The sacrifices of the Leuites, though many times offered, did scarce sanctifie the body: the Sacrifice of

Christ, but once offered, sanctifies both body and soule, chap. 9. 14. and 28.

Qu. *In whom?*

An. In all that haue faith.

Qu. *What is faith?*

An. The ground of things which are hoped for, and the euidence of things which are not seene, chapter 11. verse 1.

Qu. *How doe the Temples of Moses and Christ agree?*

An. The Temple of *Moses* had three separations, as the holiest of all, wherinto the high Priest onely entred, and that but once euery yeere: the Tabernacle of the Congregation, where the Leuites remained, and the open court, where the people had resort: So in the Temple of Christ, there is the spirit, the soule, and the body.

Qu. *What difference is betweene the spirit and the soule?*

An. By spirit is vnderstood regeneration through faith in Christ, and by soule is vnderstood man in his first corruption, liuing according to the rule of reason, without the knowledge of Gods word, or faith.

Qu. *Being once grafted in faith, what is it to fall from it?*

An.

An. Sinne against the holy Ghost, which is vnpardonable, chap. 6. 4. and chap. 10. 26.

Qu. *How may we fall from Faith?*

An. If when once we haue receiued the knowledge of Christ, we afterward deny him.

Qu. *What therefore are the Hebrewes counselled to do?*

An. To keepe the profession of their hope without wauering, chap. 10. 23.

Qu. *How must that be?*

An. Through patience.

Qu. *Wherein?*

An. In esteeming light the troubles of this life, by setting before our eyes the ioy of the world to come.

Qu. *What haue we to encourage vs?*

An. The words of our Sauiour.

Qu. *What are they?*

An. My sonne, faint not when thou art rebuked, for whom the Lord loueth he chastneth, and scourgeth euery son that he receiueth, chap. 12. 5. 6.

Qu. *Is there nothing else required but patience?*

An. Yes, the sacrifice of a Christian.

Qu. *What is that?*

An. To praise God alwaies, and distribute to the poore, chap. 13. 15. 16.

The generall Epistle of IAMES.

Question.

VVHy is this called the generall Epistle of Iames?

Answ. Because it is not writ to any one man or Country, but generally vnto all the Iewes, dispersed through many Countries.

Qu. *what doth it contains?*

Ans. The effects of our Iustification, as *Paul* to the Romanes declared the cause.

Qu. *What is the cause of Iustification?*

Ans. Faith.

Qu. *What are the effects?*

Ans. Good workes, chap. 2. 24.

Qu. *How is faith diuided?*

Ans. Into two parts.

Qu. *which be they?*

Ans. A liuely Faith, and a dead faith.

Qu. *Which is a liuely faith?*

Ans. Faith made knowne by good workes.

Qu. *What is a dead faith?*

Ans.

An. Faith without good workes, and ſo the Deuill is ſaid to haue Faith, chap. 2. 17. 19.

Qu. *What be the good workes* S. Iames *exhorteth vnto?*

An. Patience, prayer, loue, to beware of ambition, ſwearing, and contention, to bridle the tongue, and rule the affections, not to ſpeake euill one of another, not to be friends of this world, &c.

Qu. *From whence proceeds good works?*

An. From God, chap. 1. 17.

Qu. *From whence euill?*

An. From our owne concupiſcence, chap. 1. 14.

Qu. *What ſaith* S. Iames *of patience?*

An. Bleſſed is the man that endures temptation, for when hee is tryed hee ſhall receiue the crowne of life, chapter 1. 12.

Qu. *What ſaith he of praier?*

An. Let him that asketh, aske with faith, and wauer not, chap 1. 6.

Qu. *Of Loue what ſaith he?*

An. He that loueth his neighbour as himſelfe, fulfilleth the Law, chap. 2. 6

Qu *Of Ambition what?*

An. God reiecteth the proud, and giues grace to the humble, chap. 4. 6.

Qu. *What of ſwearing?*

An. Before all things (my brethren) ſweare not, neither by heauen, earth, nor any other oath; but let your yea, be yea, and your nay, nay; leſt you fall into condemnation, chap. 5. 12.

Qu. *What of contention?*

An. Where enuying and ſtrife is, there is all manner of euill workes, cha. 3. 16.

Qu *What of the tongue?*

An. That it is a fire, and a world of wickednesse: defiling the whole body, if it be vngouerned, chap. 3. 6.

Qu. *What of euill ſpeaking?*

An If a man ſpeake euill of his brother, hee ſpeaketh euill of the Law. cha. 4. 11.

Qu. *Who are the friends of the world?*

An Such as eſteeme more of riches, honours, and ſuch like, then of the word of God.

Qu. *What ſaith* Iames *of ſuch men?*

An. He bids them weepe and howle for the miſeries that ſhall come vpon them: their riches are corrupt, and their garments are moath-eaten, their gold and ſiluer is cankered, & the ruſt thereof ſhall be a witneſſe againſt them, cha. 5. 1. 2. 3.

Qu.

Qu. *What is the beſt vſe of riches?*

An. To employ them in doing good, as in relieuing the poore, the fatherleſſe and widdowes, and that is called pure Religion, and vndefiled before God, chap. 1. 17.

Qu. *Every one therefore that heareth the word of God is not religious.*

An. No, but ſuch onely as are doers thereof, chap. 1. 22.

The firſt Epiſtle generall of PETER *the Apoſtle.*

Queſtion.

WHat is contained in this firſt Epiſtle of Peter?

An. Three things.

Qu. *Which be they?*

An. The calling of Chriſtians, their dignity, and fruits of their calling.

Qu. *Who hath called them?*

An. Chriſt.

Qu. *How?*

An. Through obedience and ſprinkling of his bloud, chap. 1. 2.

Qu. *To what?*

Anſ. To an inheritance immortal and vndefiled, that fadeth not away, but is reſerued in heauen for vs, chap. 1. 4.

Qu. *How muſt we apprehend it?*

Anſ. By faith, chap. 1. 5.

Qu *What is the dignity of Chriſtians?*

Anſ. They are ſaid to be a royall Prieſthood, a holy Nation, a peculiar people, chap. 2.

Qu. *What is the fruit of their calling?*

An. To ſhew the vertue of him that called them, chap. 2.

Qu. *How is that?*

An. Being holy as he is holy, and ſince hee hath called vs out of darkneſſe into light, to walke as in the day time, by laying aſide all malicioufneſſe, all guile and diſſimulation, all enuy and euill ſpeaking, chap. 2. 1. and 9.

Qu. *How ſhall we doe theſe things, the world euery houre prouoking vs to the contrary?*

An. By ſetting before vs the example of Chriſt, which gaue his life for his enemies; and when hee was reuiled, reuiled not againe, and when hee ſuffered threatned not, but committed it to him that iudgeth righteouſly, chap. 2. 21. 22.

Qu. *What brings vs to this obedience?*

An.

An. The loue we owe to Christ that hath begotten vs a new to righteousnes; and the feare not to be partakers of his mercies, because of the small number of them that shall be saued.

Qu. *Who is the efficient cause of our salvation?*

An. God the Father.

Qu. *Who is the materiall cause?*

An. The obedience of Christ to the Crosse.

Qu. *Who is the formall cause?*

An. Our effectuall calling.

Qu. *What is the finall cause?*

An. Our sanctification.

Qu. *Wherein standeth our sanctification?*

An. In two things.

Qu. *Shew me which be they?*

An. In dying to sinne, and liuing to God, chap. 4. 2.

Qu. *When doe we liue to God?*

An. When we mortifie the lusts of the flesh, chap. 4. 2.

Qu. *Wherein consisteth this mortification?*

Anſ. In particular duties.

Qu. *What be those?*

An. The duties of Rulers, Subiects, Husbands, Wiues, Masters, Seruants, and Pastors of the Church, &c.

Qu. *What doth he counsell as touching*

euery man priuate ſelfe?

An. To be ſober & watching in praier.

Qu. *What is prayer?*

An. A calling vpon the Name of God in time of neceſſitie.

Qu. *What is the properties thereof?*

An. It muſt be from the heart, with true faith, in the name of Chriſt, and in few words.

Qu. *What is the efficacie of prayer?*

An. It ouercommeth God, which ouercommeth all things.

Qu. *What doth Peter counſell vs to do as touching others?*

An. One to ſuffer with another, to loue our brethren, to be pittifull, not to render euill for euill, but contrariwiſe to bleſſe, chap. 3. 8. 9.

Qu. *Why muſt we loue?*

An. Becauſe God hath loued vs.

Qu. *Why muſt we ſuffer?*

An. Becauſe therein we are bleſſed, chap. 4. 14.

Qu. *How muſt we ſuffer?*

An. Not as murderers, theeues, or euil doers, but as louers of faith, ch. 4. 15

Qu. *Why are we bound to theſe vertuous actions?*

An Becauſe thereby God is glorified, chap. 2. 12.

The

The 2. Epistle of PETER.

Question.

VVHat doth Peter exhort vs vnto in this second Epistle?

An. That hauing once receiued the knowledge of the Gospell, to confirme and establish it in vs by good workes, and to sticke vnto it, euen till the last gaspe, chap. 1. 10.

Qu. *Why?*

An. Because as S *Paul* saith, so runne that yee may obtaine; so S. *Peter* saith, by making sure your election, that is, in not being idle or vnfruitfull in your calling, an entrance is made vnto you into the kingdome of our Lord and Sauiour Iesus Christ, chap 1. 11.

Qu. *What is the gate vnto that entrance?*

An Death.

Qu. *What is Death?*

An. The laying downe of the Tabernacle of this flesh, chap 1. 14.

Qu. *Why doth hee call this flesh of ours a Tabernacle?*

An. Because wee dwell therein, as strangers

ſtrangers, not for euer, but for a certaine time.

Qu. *How doth* Peter *confirme the doctrine of Faith?*

An. By ſhewing it is no deceiueable fable, but the truth it ſelfe, deſcended from heauen, chap. 1. 17. 18.

Qu. *Who are impugners of this truth?*

An. Hypocrites and Atheiſts.

Qu. *What are Hypocrites?*

An. Wels without water, ſuch as pretend an outward holineſſe, but inwardly are corrupt and venemous, chap. 3. 13. 17.

Qu. *What are Atheiſts?*

An. Mockers and deriders of the Scriptures, and ſuch as thinke there will be no reſurrection, chap. 3. 3. 4.

Qu. *When ſhall theſe men appeare?*

An In the latter times, chap. 3. 3.

Qu. *How will they be diſproued?*

An. The heauens ſhall melt, and the earth be conſumed with fire, and the Lord appearing in glory, ſhall giue them the wages of vnrighteouſnes, cha. 3. 10. and chap. 2. 13.

Qu. *Is there any hope of eſcaping?*

An. No: for he that ſpared not the Angels when they ſinned, will not ſpare them, chap. 2. 4.

The

The first Epistle generall of IOHN.

Question.

WHat is here set downe

Ans. Two sorts of Loue.

Qu. *Which be they?*

An. Loue of the world, and Loue called Charity.

Qu. *In what consists the loue of the world?*

An. In three things.

Qu. *What be they?*

An. Concupiscence of the flesh, lust of the eyes, and pride of life, chap. 2. 16.

Qu. *What is concupiscence of the flesh?*

An. An inclination of the heart to inioy the pleasures of the body, as wantonnesse, chambering, sloath, drunkennesse, and such like.

Qu. *What is the lust of the eyes?*

An. A couetous and immoderate desire of worldly wealth, and all offences which doe accompany it, for the obtaining thereof; as lying, theft, deceit, rapine, vsury, cousonage, and such like.

Qu. *What is pride of life?*

An.

An. In all things, as in meate, drinke, apparell, house-roome, & other things, to beare an arrogant contemptuous minde, striuing to excell others.

Qu. *What doth he then say touching such liuers?*

An. That God is not in them, nor they in him, chap. 2. 15.

Qu. *What is charity?*

An. A motion of the heart, whereby we do loue God, and in him our neighbour.

Qu. *What is the loue of God?*

An. To keepe his commandements, chap. 5. 2.

Qu. *What is it to loue our neighbour?*

An. To esteeme him as our selfe.

Qu. *How many kinds of loue are there?*

An. Two.

Qu. *Which be they?*

An. True and fained loue.

Qu. *Which call you true loue.*

An. Not onely to helpe our brother with all we haue, but if need require to offer our life for him, chap. 3. 16.

Qu. *Which call you fained loue?*

An. To loue in word, and not in deede, chap. 3. 11.

Qu. *What saith Saint* Iohn, *as touching true louers?*

An.

An. That they dwell in God, and God in them, chap. 4. 16.

Qu. *What is it to dwell in God?*

An. To be partakers of his grace, to the mortification of the flesh, and liuely demonstration of our faith.

Qu. *How shall we know that God dwelleth in vs?*

An. If we see our brother want this worlds good, and doe not shut vp our compassion from him, but willingly relieue him, chap. 3. 17.

Qu. *What is said of him that hateth his brother?*

An. That he walketh in darkenesse, chap. 2. 11. Is the childe of the diuell, chap. 3. 10. abideth in death, chap. 3. 14. Is a man-slayer, and barred from eternall life, chap. 3 15.

The 2. and 3. Epistle of IOHN.

Question.

TO *whom were these two last Epistles written?*

An. The one to a certaine zealous Lady, the other to *Gaius* a professor of the Gospell.

Qu.

Qu. *What doth he commend in the Lady?*

An. The vertuous bringing vp of her children.

Qu. *What in* Gaius?

An. His testimony of Faith, and hospitality toward strangers.

Qu. *What doth he admonish them of?*

An. To beware of deceiuers.

Qu. *Who are those?*

An. Such as would not confesse that Christ was come in the flesh.

Qu. *How must they entertaine them?*

An. They must not receiue them into their houses, nor bid them, God speed.

Qu. *Why?*

An. Because in so doing, they should be partakers of their euill deeds.

The Epistle of IVDE.

Question.

To *whom is this Epistle written?*

An. To all Christian Churches.

Qu. *What doth he exhort them vnto?*

An. To contend for the maintenance of their faith.

Qu.

Qu. *Against whom?*

Anſ. Against Sectaries.

Qu. *What is the condition of Sectaries?*

An. To murmure, complaine, and walke after their owne lusts.

Qu. *Whom doe they murmure against?*

Anſ. Gouernours.

Qu. *How doth he reproue them?*

An. By the example of Michael the Archangell, who when hee ſtroue with the Deuill about the body of Moſes, blamed him not with curſed ſpeaking, but onely ſaid; The Lord rebuke thee.

Qu. *What doth he meane by this example?*

An. If it be not lawfull to raile vpon the Deuill, much leſſe vpon Magiſtrates, be they neuer ſo wicked.

Qu *What is it to walke after their owne luſts?*

An. To be directed by carnall iudgement, and not by the ſpirit of regeneration.

REVELATION.

Queſtion.

FIrſt tell me what you vnderſtand by Reuelation?

An.

An. The word importeth a laying open, or an vncouering of things that were before hid and shut vp in secret, which no liuing soule can know, but so farre forth as God shall please to disclose the same.

Qu. *What is the authority of this Reuelation?*

An. High and mighty, as proceeding from the mouth of God, by the mediation of Iesus Christ.

Qu. *To whom was it giuen?*

An. To the Apostle S. Iohn, and so consequently from him to the Church of God through all ages.

Qu. *Where was Iohn when he receiued it?*

An. In an Iland called Pathmos, enuironed with the Ægean sea, which sea diuides Europe from Asia.

Qu. *What did he there?*

An. He was banished thither by the tyrant *Domitian*, about the yeere of our Lord Iesus 96. which Tyrant sought to suppresse the light of the Gospell: but the Lord in mercy did the more aduance it, as appeares by adding a further discouery of his will, by this booke of the Reuelation.

Qu. *What is the fruit of this Reuelation?*

An.

An. Exceeding great, as we may gather by these words, *Blessed be they that read, heare, and keepe in memory, these things which are written in this prophesie*, Chap. 1. 3.

Qu. *To whom was Iohn commanded to send it?*

An. To the seauen Churches of *Asia*, namely, of *Ephesus*, *Smyrna*, *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*, where after the destruction of Ierusalem, Iohn did prosecute his holy calling in the Ministerie?

Qu. *What method doth he vse in the manner of his writing?*

An. First, a friendly salutation, and then a briefe narration.

Qu. *How doth he salute them?*

An. By wishing vnto them grace and peace.

Qu. *What vnderstand you by grace?*

An. The free loue and affection which God beareth towards vs for his owne sake, although indeed we deserue it not, but are in our selues the children of wrath and perdition.

Qu. *What by peace?*

An. All kinde of benefits, both spirituall and temporall, which flow vnto vs from the fountaine of grace, which

God

God the Father had opned to the world by the meanes of his Sonne.

Qu. *In whose name salutes he them?*

An. In the name of the Father, the 7. Spirits, & of Iesus Christ, chap. 1. 4. 5.

Qu. *What is meant by the 7. Spirits?*

An. The holy Ghost.

Qu. *The holy Ghost being but one in person, why doth hee describe him by the number of seauen?*

An. Although the holy Ghost bee but one in diuine essence, yet according to the seauen-fold operation which it had in the Churches of *Asia*, it is called by the name of seauen Spirits, not that it is in person diuers, but in power and vertue, according to the diuersity of those subiects which it worketh.

Qu. *But why is that placed in the second place, whereas the vsuall order teacheth vs to say, the Father, Sonne, and Holy Ghost: and not the Father, Holy Ghost, and so to put the Sonne last?*

An. *Iohn* vseth this order, not that there is any degree or dignitie in one person more then in another: For the Father is not greater then the Sonne, nor the Sonne greater then the Holy Ghost, they are all of the same power, maiestie, and glory; nor is one before another

another: but the reason that moued *Iohn* to set our Sauiour in the third place was because immediately, the narration (which is the second point of the writing) chiefly concerneth Christ.

Qu. *At how?*

Ans. In describing him.

Qu. *How doth Iohn describe Christ?*

Ans. Two manner of waies: first, as touching the excellency of his glory, as he appeared vnto him in vision, chap. 1. from 12. to 17.

Qu. *What was his office?*

Ans. It was threefold, for he had the office of a Prophet, of a Prince, and of a Priest.

Qu. *How did he shew himself a Prophet?*

An. In bearing witnesse of the truth, and reuealing the counsels of God vnto men.

Qu. *How a Prince?*

An. Two manner of waies: first, by his victory ouer death; Death is swallowed vp into victory, 1 Cor. 15. And secondly, because he hath dominion ouer all principalities and powers both in heauen and vpon earth, Ephes. 1. 21.

Qu. *How a Priest?*

An.

An. In that he hath waſhed vs from our ſinnes in his bloud, by offring his body a ſacrifice for vs vpon the Croſſe.

Qu. *Did Chriſt beare theſe three offices onely for himſelfe?*

An. No, but for the benefit of the faithfull, that as hee was ſo they might be both Prophets, Kings, and Prieſts: Prophets in that hee ſaith, I will poure my ſpirit vpon all fleſh, and your ſonnes and daughters ſhall prophecie: Kings, in that we ſhall raigne with him eternally: and Prieſts; for that true Chriſtians doe offer the ſpirituall ſacrifice of prayer, praiſe, and almes-deeds, Hebr. 13. 15. 16.

Qu. *Are then all Chriſtians Prieſts alike?*

An. They are, as touching the ſacrifice aboue ſaid, but not as touching Church gouernement: for in this ſenſe they are not called Prieſts, but Elders or Miniſters.

Qu. *How doth he deſcribe Chriſt, according as he ſaw in viſion?*

An. By certaine properties fit for the capacity of men: as that hee was in a long robe, girt with a girdle of golde, his haire was white as ſnow, his eyes as a flame of fire, his feete like vnto fine braſſe

brasse burning in a furnace, his voyce to the sound of many waters, in his right hand he had seuen Starres, out of his mouth went a sharpe two-edged sword, and his face shone as the Sunne shineth in his strength.

Qu. *What gather we by this description?*

An. By his long robe girt vnto him, we gather the readinesse of Christ in his Kingly and Priestly office to execute the worke of our saluation; by his white hayre, his fulnesse of knowledge and wisedome; by his fiery eyes, his deepe in-sight into the darkest corners of the earth, and deepest secrets of mens hearts, by his feet of shining brasse the puritie and brightnesse of his waies, and the power which he hath to tread downe his enemies, and therefore are his feete rather compared vnto Brasse then vnto gold, because gold is a softer mettall, and not so fit to represent his inuincible strength; by his voyce compared to the noyse of many waters, we vnderstand the sound of the Gospell, humbling some to their saluation, others to their confusion; by the Starres in his right hand, his faithfull Ministers, by whom hee worketh, which

which as starres, should giue light vnto men, by their doctrine and conuersation. By the two-edged sword is vnderstood the powerfull word of GOD, cutting and cleansing the hearts of his children, and thrusting through the other, to their destruction: and by his face shining like the Sunne at the highest, the vnspeakeable brightnesse of his grace, whereby the Church is comforted and lightned in all truth and sincerity.

Qu. *Why doth he resemble the Churches to golden Candlesticks?*

Ans. Because the Candlestick doth not giue the light, but the light is set vpon it; so the Church receiueth all her light not from herselfe, but for the doctrine of the Church (which is the light of the Church) is from God, and not of men.

Qu. *Vnto how many points may we draw the doctrine of this booke?*

Ans. Vnto foure.

Qu. *Which be they?*

Ans. Precepts, Prophecies, Promises, and Threatnings.

Qu. *Where are the Precepts set?*

Ans. In the instructions giuen to the seauen Churches.

Qu.

Qu. *Upon how many general points do these instructions consist?*

An. Upon three, a Commendation, a Reprehension, and an Exhortation.

Qu. *What doth Christ commend in them?*

An. Their Vertues, as Patience, Labour, Zeale, in the Church of Ephesus, Chapter 2. The vertues of Faith, Repentance, and Christian, together with Constancy [illegible], and true Humility, in the Church of Smyrna, chap. 2. 9. Patience and valiant Perseverance, in the Church of Pergamus, that [illegible] the Martyrdome of [illegible] for Religion, [illegible] were not terrified, but held [illegible] of Jesus Christ, and [illegible] it, chap. 2. 13. Love and [illegible] toward their brethren, faith and [illegible] in the promises of God, and increasing in [illegible], in that the end was better than the beginning, in the Church of Thyatira, chap. 2. 19. A little increase of Faith, keeping of the word of God, and a free confession of his name, in the Church of Philadelphia, chap. 3. 8.

Qu. *What doth Christ reprehend in them?*

An.

Ans. Their vices: as the lacke of love in the Church of Ephesus, chap. 2. 4. Hipocrisie in the Church of Smyrna, of such as said they were Iewes, [illegible] deed were the Synagogue of Sathan; that is, they did professe themselves Christians in word, but shewed it not in deed, chap. 2. 9.

The bearing with false doctrine in the Church of Pergamus, for they suffered the Nicholaitans amongst them, that as Balaam did, taught the people of GOD to Anthony in two things, causing them to [illegible] both in body and soule [illegible] bandoning their Wives [illegible] in soule, by sacrificing [illegible] superstitions sake, chap. 1. [illegible]

The like vice is [illegible] in the Church of Thyatira, that [illegible] a wicked woman, to set abroad [illegible] and abhominable doctrine, tending to fornication and Idolatrie amongst them, chap. 2. 20.

At Sardis their workes were faire in outward shew, but inwardly nothing but filth and rottennesse, Chapter 3. verse 1.

At Laodicea they were time servers, and halted betweene two opinions, and

and were neyther hot nor cold, chap. 3. 15.

Qu. *What doth Christ exhort them vnto?*

An. Repentance and amendement of life.

Qu. *To their Repentance what is annexed?*

An. A gracious promise, to be written in the booke of life.

Qu. *To their [illegible] perseuerance in their [illegible], what is [illegible]?*

An. An heavy threatning that hee will come [illegible] vpon them as a theefe, and they shall not know the houre, chap. [illegible].

Qu. *[illegible] the state of things as they [illegible] the present, when this Reuelation was given, what next succeedeth?*

An. The Prophecie of things to come (which is eyther generall, as touching such things as should happen to the whole World; or particular, (but yet of more moment then the former) as touching such things as should happen to the Church.

Qu. *What is the end of the Prophecie of the Church?*

An. That the faithfull admonished

before hand of the assaults: and bloudy attempts which the Deuill & the world should make vpon the Church, might be confirmed in faith and patience, to stand resolute in despite of both, till the day of the comming of Christ Iesus.

Qu. *What is the end of the prophesie of the world?*

An. To shew the iudgement that God would execute vpon the enemies of his Church, and the sealing vp of the Elect, before the execution of those iudgements, that they might be kept from euill, as appeareth by the 7. 8. 9. Chapters.

Qu. *If the Elect were kept from euill, to what end was this Reuelation given, to forwarne them that they should suffer trouble and persecution?*

An. To bee kept from euill, is vnderstood, that notwithstanding all the violence and persecution offered them, yet they were not ouercome, or driuen from faith, or the hope they had of eternall happinesse, but therein they did ioy and triumph, howsoeuer the world thought them plunged in despaire and sorrow.

Qu. *What is the second vision that Iohn had?*

An.

An. The vision wherein he was revealed vnto him the Maiestie of God the Father, to give the greater authority vnto this Booke, wherein his excellency is likewise set forth aboue (as well as the former) in a description fit for our capacity.

Qu. *How is the glory of the Father described?*

An. In these six things: in the figures of his office, of his nature, of his assistance, of his seat, of the instruments which he imployeth to that purpose, and of the effects that follow.

Qu. *What is his office?*

An. To iudge the whole earth, and therefore he is apprehended of *Iohn*, sitting vpon a throne, chap. 4.

Qu. *How is his nature represented?*

An. By the beauty of the Iasper stone, and of the Sardine, chap. 4. 3.

Qu. *Who are his assistants?*

An. The honourable company of Prophets and Apostles, clothed in white raiment, and crowned with golde, chap. 4.

Qu. *What are the effects of this magnificence?*

An. Lightnings, thunders, and voyces, &c.

Qu. *Who be his instruments?*

An. The company of the Celestiall creatures, in number foure, that is, so many as are needfull for the execution of the will of GOD, throughout the corners of the world; and the whole army of creatures vnder heauen, figured vnto vs by the sea of glasse like vnto Christall.

Qu. *Why are the celestiall creatures said to be full of eyes?*

An. Because of their watchfulnesse in the seruice of God.

Qu. *Why is the first compared vnto a Lyon?*

An. Because of his courage.

Qu. *Why the second to an Oxe?*

An. Because of his strength.

Qu. *Why hath the third the face of a man?*

An. Because of his prudence.

Qu. *Why is the fourth likened to a flying Eagle?*

An. Because of his agility and swiftnesse.

Qu. *What are the euents that follow the description of this magnificence?*

An. The praise and glory which the Angels giue vnto him that sits vpon the Throne, and the reuerence and

homage which the Elders shew vnto him.

Qu. *In what manner?*

An. By prostrating themselves before him, casting their Crownes at his feete, chap. 4. 10.

Qu. *Having proved so great Authority to the words of this Revelation by the Description of the Author of the giver, what followes?*

An. The preservation of the two Bookes, whereof [illegible] being great and large, written within and without and sealed with seven seales, containeth the History of the world; the other being but little, includeth the History of the Church.

Qu. *Who opens the seales of this Booke?*

An. Christ Iesus.

Q. *Was there none sollicited thereunto but he?*

An. Yes, a generall proclamation was made by an Angell, to see if any were worthy to open it, but none, neither in heaven nor earth, nor vnder the earth, was found able, or worthy to open, or looke vpon the Booke, saue the Lyon, of the tribe of *Iuda*, and the Lambe that stood in the midst of the throne, and of the Elders, which was CHRIST IESVS. chap. 5. to 7.

Qu. *What doe we learne by this, that none were able to vnclose the booke but hee?*

An. That he is the onely Mediatour betweene God and man, that no other creature either in heauen or earth is acquainted with the secret counsells of God, or can reueale them vnto vs, but hee.

Qu. *Why is he called a Lion & a Lambe, names of contrary nature?*

An. He is called a Lion in respect of his power and strength; and a Lamb in respect of his patient sufferance.

Qu. *What was contained in this booke when Christ had opened it?*

An. The eternall purpose of GOD, for the punishing and powring forth of plagues vpon the world.

Qu. *What moued him thereunto?*

An. The incredulity and wickednes of men.

Qu. *What were the plagues?*

An. Of two sorts: either such as afflicted other creatures, as the earth, sea, hearbs, plants, fountaines, &c. chap. 8. or such as were inflicted vpon men, Chap. 9.

Qu. *What were those?*

An. Those were of two sorts: either by way of torment, or cruell murther.

Qu.

Qu. *What is the cause of that Tyranny?*

An. Smoake and Sulphure, which issued from the bottomlesse pit, whereby is figured the spirituall darkenesse, with which mens consciences were tormented: and from this darkenesse of minde, as the first and issue the other plague of slaughter and bloud-shed, so many yeeres exercised and published through Christendome by the Popes of Rome, chap. 9.

Qu. *What is the generall vse of the precedents?*

An. As touching the person of God, wee learne three things: First, his loving favour in denouncing and giving knowledge beforehand, by evident tokens, what rigour hee purposed to execute afterward, if hee saw no amendment in the course of mens lives, chapter 6. Secondly, his merciful care over the Elect, in arming them with defensive armour, to cover them against the bloud of those evils that were to overflow the whole world, chap. 7. Thirdly, the truth of his iudges in executing all those plagues vpon the world, which he had fore-told, chap. 8, 9.

Qu. *What doe we learne as touching our felues?*

An. Three things, attention to regard the threatnings of God, repentance to be sorry for our sinnes, and amendment of life, to preuent the rigour of his iustice.

Qu. *What as touching the Instruments of God, which serue for executing of his will?*

An. Three things, first, that they were Angels; secondly, that they were obedient at his beck; thirdly, that they were expeditious in performance of their charge.

Qu. *What learne we as touching the Elect?*

An. Three things, first, their place, they stood before the throne, and before the Lambe, whereby is shewed that as they are vnder the protection of God, so are they alwaies ready to doe him seruice. Secondly, their habit, they were cloathed in white robes, washed in the bloud of the Lambe, whereby is signified their pure, peaceable, and royall dignity. Thirdly, their victory, they had Palmes in their hands, whereby we are put in minde of the combats, which they sustained for the name of God, and

the

the eternall triumph which they haue in heauen, by the communion and fellowship of our Sauiour Christ Iesus, Chap. 7. 9.

Qu. *What is teaching a natural man?*

An. Spiritual misery, which spreads it selfe into three branches: pouerty of heart for lacke of vnderstanding: blindnesse of minde, for lacke of faith: and nakednesse of soule, for lacke of the white robe of righteousnesse in Christ Iesus, chap. 3. 17.

Qu. *What is teaching a regenerate man?*

An. Three properties: strength of faith; keeping of the word of God; and free confession of his name, chap. 3. 8.

Qu. *Proceed into the vision of the second booke: who held the second Booke in his hand?*

An. A mighty Angell, chap. 10. 1.

Qu. *Whom doe you vnderstand by that Angell?*

An. Our Sauiour Christ, that held the booke open in his hand.

Qu. *How is he described?*

An. In great glory & magnificence.

Qu. *To what end?*

An. To procure the greater authority o this Prophesie following.

Qu.

Qu. *What was contained in the booke which he held?*

An. The propheticall Hiſtory of the Church.

Qu. *To whom did he giue it?*

An. To *Iohn*?

Qu. *How did he command him to vſe it?*

An. Hee bad him eat, that is, comprehend and thoroughly vnderſtand it.

Qu. *How is the Hiſtory of the Church diuided?*

An. Into two parts: into the miniſtery or deedes of the Prophets, and the whole body of the Church.

Qu. *In how many things conſiſteth the deedes of the Prophets, or Miniſters of the Church?*

An. In three things, in their fighting vnder the croſſe, in their ſuffering, and in their raiſing vp againe.

Qu. *When began their fight?*

An. Preſently vpon the death of Chriſt.

Qu. *How long did they continue?*

An. A thouſand three ſcore and ſixe yeeres.

Qu. *The Text ſaith dayes, Chap. 11. 3.*

An. True, but it is to be vnderſtood yeeres, after the example of *Ezechiel* and *Daniels*,

Daniels, who interpret their visions, in like manner, dayes for yeeres.

Qu. *Who was prophesied that he should murther, and almost quite extinguish their doctrine?*

An. Pope *Boniface* the eight, who entred into the Papacie at the expiration of 1620. yeeres, chap. 11. 7.

Qu. *How did he [illegible]?*

An. Like a Foxe, [illegible] subtilty, who in the night by a false Oracle, perswaded his Predecessor [illegible], to resigne his authority [illegible].

Qu. *How did he rule when hee had got it?*

An. Like an hungry Lyon, killing and deuouring the Saints of God.

Qu. *How [illegible] he rule?*

An. Three yeares and a halfe, during which time the Church of Christ seemed to be dead, and lye vnburied.

Qu. *Where?*

An. In the streets of Rome.

Qu. *The Text saith of Sodome and Egypt, how then doe you say of Rome?*

An. By Sodome and Egypt is figuratiuely vnderstood Rome, by reason of the likenesse it had with those two places, for the licentiousnesse, and tyranny that was practised therein; for Sodome

was

was not at that time, and Ægypt was a Countrey, and not a Citie.

Qu. *Who raised the Churchmaintains?*

An. The spirit of life comming from God, chap. 11.

Qu. *When?*

An. Presently upon the death of *Boniface*.

Qu. *How died Boniface?*

An. Like a [illegible], in prison, by the meanes of [illegible], and a French Knight called [illegible].

Qu. *Did the [illegible] of God raise up those that had been [illegible]?*

An. No.

Qu. *The Text saith, they ascended into heauen in a cloud.*

An. We are to vnderstand by the vse of the Scripture, that the Church of the wicked is commonly called the world, or the earth, as the Church of the faithfull and elect is called heauen; therefore when it is said they ascended vp into heauen, the meaning is, they were vtiliter vnde from the tyranny of this wicked world, and gathered into the celestiall Church: that is, seeing the Temple and publicke places were not open vnto them, secret places were sanctified vnto them, as if it were

heauen

heauen apart from the rest of the world.

Qu. *What effects follow this separation?*

An. Feare [illegible] in their enemies, loy & [illegible] in the Saints of God, that [illegible] to challenge his [illegible] and Soueraigne power ouer the [illegible] chapter 12. ver. 11. 17.

Qu. *Hauing touched [illegible] of the Church, let [illegible] of our [illegible] of the Church. [illegible] the Church diuide [illegible]*

An. Into [illegible] into the Iewish Christian, and [illegible] the Christian Catholike Church, which consisteth not onely of [illegible], but of the beleeuing Gentiles [illegible]

Qu. *When began the Christian Iewish Church?*

An. At the instant of the conception of our Sauiour Christ.

Qu. *When began the Christian Catholike Church?*

An. At that time when by the preaching of the Apostles, the Gentils were conuerted, and did embrace the glad tidings of the Gospell.

Qu.

Qu. *What doth S. Iohn here continue for our instruction?*

An. The estate both of the Iewish and Christian catholike Church warfaring, or as it was subiect to the assaults of her enemies.

Qu. *What is the Iewish Christian Church compared vnto?*

An. A woman with childe, chapter 12. verse 2.

Qu. *Why?*

An. Because vnto a fruitfull woman, it is common to bring forth children vnto the [illegible].

Qu. *How is that woman described?*

An. By her attire, and by her standing, chap. 12. 1.

Qu. *How was her attire?*

An. Of two sorts; the cloathing of her body, and the ornament of her head.

Qu. *How was her body cloathed?*

An. With the Sunne.

Qu. *What is thereby signified?*

An. The inestimable glory given vnto the Church of God.

Qu. *How was her head adorned?*

An. With a Crowne of twelue Starres.

Qu. *What is thereby signified?*

An.

An. The kingdome of heauen, which belongeth vnto the Church.

Qu. *How did she stand?*

An. Vpon the Moone.

Qu. *What do we learne by that?*

An. That the true Church trampleth vnder her feete all vanishinnesse, vnto which all things vnder the Moone are subiect.

Qu. *What was her conflict?*

An. She trauelled, and was in danger to haue her childe deuoured, chapter 12. 4.

Qu. *By whom?*

An. By a fiery Dragon that had seauen heads, & vpon euery head a crowne, and ten hornes.

Qu. *What doe you vnderstand by the Dragon?*

An. Sathan.

Qu. *What by his seauen heads?*

An. His wonderfull pollicie and wisedome, able at once to disturbe the seauen Churches, that is, the vniuersall Church.

Qu. *What by his seauen Crownes?*

An. His magnificence and authority, euery head being as the head of a King.

Qu. *What by his ten hornes?*

An.

An. His great power, sufficiently furnished to hurt the whole world.

Qu. *What is vnderstood by the childe whom he would deuoure?*

An. Christ myst[illegible] that is, one and entire Christ in [illegible], compounded of the person of Christ, or of the head, and of the body of the Church, and of all the members thereof, vnited to the head, by [illegible].

Qu. *How was the childe delivered?*

An. God [illegible] it vp into heauen, and prepared a place for the mother in the wildernesse.

Qu. *Did Sathan malice so end?*

An. No, hee gaue two assaults more.

Qu. *Where was the first?*

An. In heauen, chap. 12. 7.

Qu. *In what manner?*

An. Hee accused the Elect of God day and night.

Qu. *What was his successe?*

An. Hee was throwne downe from thence by the power of *Michael*, that is, of Christ Iesus.

Qu. *Where was his second assault?*

An. In earth, vpon the mother of the childe, and vpon the rest of her seede, that is, vpon the Church of the Iewes,

and

and the Church of the Gentiles, afterward gathered together in Christ.

Qu. *How did the Mother, that is, the Church of the Iewes escape in this assault?*

An. She was [illegible]ed by the power of God, as by the [illegible] of an Eagle into a place of refuge.

Qu. *What place was that?*

An. Pella, a [illegible] seated on the other side of Iordan, in a desert country.

Qu. *How did Sathan pursue her?*

An. With a flood of water cast out of his mouth.

Qu. *What vnderstand you by the flood of water?*

An. The Romaines, which destroyed Ierusalem, and the Sanctuary that was therein.

Qu. *What [illegible] the flood of Water that it did not hurt the Church?*

An. The earth; that is, the wicked sort of the Iewes, whose bloudy massacre satisfied the fury of the Romaines, so that the Elect had libertie to escape.

Qu. *When Sathan saw himselfe against preuented, how did he take it?*

An. He was wroth and made warre vpon the rest of the seede of the Woman, that is, vpon the Christian catholike Church.

Qu.

Qu. *How many principall things are we to note in the History of the Christian Catholique Church?*

An. Three: her combate, her victory, and her glory.

Qu. *With whom must she combate?*

An. With two kindes of beasts: the one whereof had seuen heades, and came out of the sea: the other had two heads, and sprang out of the earth, chap. 13.

Qu. *What doeth vnderstand by the first beast?*

An. The tyranny inflicted vpon the Church by the ciuill gouernment of the Romane Empire.

Qu. *What by the second beast?*

An. The persecution of the Papisticall Hyerarchie, by the succession of Popes.

Qu. *Against whom doth the Church obtaine her victory?*

An. Against the two beasts, and the Dragon before spoken of, and against the whore of the spirituall Babilon, described in the 17. chapter.

Qu. *What is vnderstood by the whore of Babilon?*

An. The great City of Rome, which raigneth ouer the Kings of the earth.

Chap.

Chapter 17. verse 18.

Qu. *By what meanes doth the Church get victory over her enemies?*

An. By the assistance of Christ, her head and [illegible]

Qu. *Into how many parts doth his assistance spread?*

An. Into force: the preaching of his word, and the works of Faith, Patience, and Obedience, set down in the 14. chapter, and into threatnings and iudgements proceeding from his diuine iustice, declared in the 15. and 16. Chapters.

Qu. *Wherein consisteth the glory of the Church?*

An. In her perpetuall triumph in the world to come, ioyned to her bridegroome Christ Iesus, in ioy that neuer shall haue an end; a taste of which ioy is in some sort made manifest vnto vs in chap 21. 22.

Qu. *But what shall become of the enemies of the Church?*

An. They shall haue their portion in the [illegible] stone, which is the second death, chap. 21. 8.

Qu. *How many kinds of death are there incident to man?*

An.

An. Two; the first, which is a separation of the soule from the body, and of this kinde of death all [illegible] of people [illegible] as well the [illegible] as vngodly; and the second [illegible] is a separation of the soule [illegible] from the presence of God, for [illegible] to remaine in darkneſſe, and this is the death that the wicked onely [illegible]

[redacted]

An. In her perpetuall triumph in the world to come, ioyned to her bridegroome Christ Iesus, in ioy that neuer shall haue an [illegible] of which ioy is in some [illegible] vnto vs in chap 21. 22.

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